

الْثُلَاثَانِ	مِمَّا تَرَكَ	وَإِنْ كَانُوا	إِخْوَةً	رَجَالًا
(are) two thirds	of what he left	and if they were	(many) brothers (and sisters)	male
وَنِسَاءً	فَلَذَكِّرْ	مِثْلُ	حَظِّ	الْأُنثَيَيْنِ
and female	then the male (shall) have	like	(the) share	(of) the two females
يُبَيِّنُ اللَّهُ لَكُمُ	أَنْ تَضِلُّوا	وَاللَّهُ	بِكُلِّ شَيْءٍ	عَلِيمٌ
Allah makes clear to you	lest you go astray	and Allah	of every thing	(is) All-Knower

سُورَةُ الْمَائِدَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتَى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ﴿١﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحِلُّوا شَعْبِيرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا ءَامِينَ الْبَيْتِ الْحَرَامَ يَنْبَغُونَ فَضُلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حُلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَتَآنُ قَوْمٍ أَن صَدُّوكُم عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِنِّمِ وَالْعُدُونِ وَأَتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾

Sūrah Al-Mā'idah (The Table spread with Food) 5

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. O you who believe! Fulfil (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume *Ihrām* for *Hajj* or '*Umrah* (pilgrimage). Verily, Allāh commands that which He wills. 2. O you who believe! Violate not the sanctity of the Symbols of Allah, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals, nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the *Ihrām* (of *Hajj* or '*Umrah*), you may hunt, and let not the hatred of some people in (once) stopping you from *Al-Masjid Al-Harām* (at Makkah) lead you to transgression (and hostility on your part). Help you one another in *Al-Birr* and *At-Taqwā* (virtue,

righteousness and piety); but do not help one another in sin and transgression. And fear Allāh. Verily, Allāh is Severe in punishment.

الرَّحِيمِ		الرَّحْمَنُ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
بِهَيْمَةٍ	أُحِلَّتْ لَكُمْ	أَوْفُوا بِالْعُقُودِ	الَّذِينَ ءَامَنُوا	يَتَأَيَّهَا	
(the) beasts	are made lawful to you	fulfil the obligations	who believe	O (you)	
الصَّيْدِ	مُحِلِّي	غَيْرَ	عَلَيْكُمْ	إِلَّا مَا يَتَنَّى	الْأَنْعَمِ
(to) hunt	(you) are allowed	not	to you	except what is recited	(of) cattle
يَتَأَيَّهَا	مَا يَرِيدُ	إِنَّ اللَّهَ يَحْكُمُ	حَرَمٌ	وَأَنْتُمْ	
O (you)	what He wills	verily Allah decrees	(are in) state of Ihram	while you	
الْحَرَامِ	وَلَا الشَّهْرِ	لَا تُحِلُّوا شَعَائِرَ اللَّهِ	الَّذِينَ ءَامَنُوا		
Sacred	nor (of) the Month	violate not (the) Symbols (of) Allah	who believe		
وَلَا ءَامِينَ		وَلَا الْفُلْتَيْدِ		وَلَا الْهَدَى	
nor the people coming		nor (of) the garlanded		nor (of) the sacrificial animals	
وَرِضْوَانًا	مِنْ رَبِّهِمْ	يَبْتَغُونَ فَضْلًا	الْحَرَامِ	الْبَيْتِ	
and good pleasure	of their Lord	seeking (the) bounty	Sacred	(to) the House	
وَلَا يَجْرِمَنَّكُمْ		فَاصْطَادُوا	وَإِذَا حَلَلْتُمْ		
and let not lead you to transgression		then you may hunt	and when you finish the Ihram		
الْحَرَامِ	عَنِ الْمَسْجِدِ	أَنْ صَدُّوكُمْ	قَوْمٍ	شَعَانُ	
Sacred	from the Mosque	that they stopped you	(of some) people	(the) hatred	
وَالْتَقَوُيْ	عَلَى الْبِرِّ	وَتَعَاوَنُوا	أَنْ تَعْتَدُوا		
and piety	in righteousness	and help you one another	that you transgress		
وَاتَّقُوا اللَّهَ	وَالْعُدُونِ	عَلَى الْإِثْمِ	وَلَا تَعَاوَنُوا		
and fear Allah	and transgression	in sin	and (do) not help one another		
الْعِقَابِ		إِنَّ اللَّهَ شَدِيدُ			
(in) punishment		verily Allah (is) Severe			

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَفَقَةُ وَالْمُتَرَدِّيةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْنَقِسُوا بِالْأَزْلَمِ ذَلِكُمْ فَسُقُ الْيَوْمَ يَسَّرَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْشَوْهُمْ وَأَخْشَوْنَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٠٩﴾

3. Forbidden to you (for food) are: *Al-Maitah* (the dead animals – cattle – beast not slaughtered), blood, the flesh of swine, and that on which Allāh's Name has not been mentioned while slaughtering (that which has been slaughtered as a sacrifice for others than Allāh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns – and that which has been (partly) eaten by a wild animal – unless you are able to slaughter it (before its death) – and that which is sacrificed (slaughtered) on *An-Nusub* (stone-altars). (Forbidden) also is to use arrows seeking luck or decision; (all) that is *Fisqun* (disobedience of Allāh and sin). This day, those who disbelieved have given up all hope of your religion; so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above mentioned meats), then surely, Allāh is Oft-Forgiving, Most Merciful.

حُرِّمَتْ عَلَيْكُمُ	الْمَيْتَةُ	وَالْدَّمُ	وَلَحْمُ	الْخِنْزِيرِ	وَمَا
are forbidden to you	the carrion	and blood	and (the) flesh	(of) swine	and what
أُهْلَ	لِغَيْرِ اللَّهِ	بِهِ	وَالْمُنْخَفَقَةُ		
has been slaughtered as a sacrifice	to other than Allah	[which]	and (killed by) strangling		
وَالْمُتَرَدِّيةُ	وَالنَّطِيحَةُ	وَمَا			
and (by) a violent blow	and (by) a headlong fall	and (by) the goring of horns	and that		
أَكَلَ السَّبُعُ	إِلَّا مَا ذَكَّيْتُمْ	وَمَا ذُبِحَ			
devoured (by) a wild animal	except that slaughtered by you	and what is slaughtered			

عَلَى النَّصَبِ	وَأَنْ تَسْتَفْهِمُوا	بِالْأَزْلَمِ	ذَلِكَ
on altars	and that you seek knowledge of your fate	by divining arrows	that
فَسَقَّ	الْيَوْمَ يَئِسَ	الَّذِينَ كَفَرُوا	مِنْ دِينِكُمْ
(is) sin	this Day have given up all hope	those who disbelieved	of your religion
فَلَا تَخْشَوْهُمْ	وَأَخْشَوْنِ	الْيَوْمَ	دِينَكُمْ
so fear them not	but fear Me	this day	your religion
وَأَتَمَّمْتُ	عَلَيْكُمْ	نِعْمَتِي	لَكُمْ
and I have completed	upon you	My Favour	for you
وَأَمَّا	فَمَنْ أَضْطَرَّ	فِي مَخْبَصَةٍ	غَيْرَ مُتَجَانِفٍ لِإِثْمٍ
as a religion	but who is forced	by hunger	inclined to sin
فَإِنَّ اللَّهَ	عَفُورٌ	رَحِيمٌ	
then indeed Allah	(is) All-Forgiving	Most Merciful	

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَانْقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١١٠﴾

4. They ask you (O Muhammad ﷺ) what is lawful for them (as food). Say: "Lawful to you are *At-Tayyibāt* [all kinds of *Halāl* (lawful-good) foods which Allāh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. And those beasts and birds of prey which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by Allāh; so eat of what they catch for you, but pronounce the Name of Allāh over it, and fear Allāh. Verily, Allāh is Swift in reckoning."

يَسْأَلُونَكَ	مَاذَا أُحِلَّ	لَهُمْ	قُلْ	أُحِلَّ لَكُمْ
they ask you	what is made lawful	to them	say	are made lawful to you
الطَّيِّبَاتُ	وَمَا عَلَّمْتُمْ	مِّنَ الْجَوَارِحِ	مُكَلِّينَ	
the good things	and what you have taught	to hunting animals	trained for hunting	

تُعَلِّمُونَهُنَّ	مِمَّا	عَلَّمَكُمُ اللَّهُ	فَكُلُوا	مِمَّا آمَسَكَنَ
you teach them	of what	Allah has taught you	so you may eat	of what they catch
عَلَيْكُمْ	وَأَذْكُرُوا اسْمَ اللَّهِ			وَأَتَّقُوا اللَّهَ
for you	but invoke (the) Name (of) Allah			and fear Allah
		إِنَّ اللَّهَ سَرِيعٌ	الْحِسَابِ	عَلَيْهِ
		indeed Allah (is) Swift	(in) reckoning	on it

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسْفَحِينَ وَلَا مَتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِبْرَهِيمَ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

5. Made lawful to you this day are *At-Tayyibāt* [all kinds of *Halāl* (lawful) foods, which Allāh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given their due *Mahr* (bridal-money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girlfriends. And whosoever disbelieves in Faith [i.e. in the Oneness of Allāh and in all the other Articles of Faith, i.e. His (Allāh's) Angels, His Holy Books, His Messengers, the Day of Resurrection and *Al-Qadar* (Divine Preordainments)], then fruitless is his work; and in the Hereafter he will be among the losers.

الْيَوْمَ أُحِلَّ	لَكُمْ	الطَّيِّبَاتُ	وَطَعَامُ
this Day are made lawful	to you	the good things	and (the) food
الَّذِينَ أُوتُوا	الْكِتَابَ	حِلٌّ	وَطَعَامُكُمْ
(of) those who have been given	the Scripture	(is) lawful	and your food
		to you	

وَالْمُحْصَنَاتُ	مِنَ الْمُؤْمِنَاتِ	وَالْمُحْصَنَاتُ	هِنَّ	حُلٌّ
and chaste women	from believing women	and chaste women	to them	(is) lawful
ءَاتَيْتُمُوهُنَّ	إِذَا	أَوْتُوا الْكِتَابَ	مِنَ الَّذِينَ	
you have given them	when	before you have been given the Scripture	from those who	
أَخْدَانِ	وَلَا مَتَّخِذِي	غَيْرَ مُسْفَحِينَ	مُحْصِنِينَ	أُجُورَهُنَّ
(as) secret companions	nor taking (them)	lewdness	not desiring chastity	their bridal due
وَهُوَ	فَقَدْ حَبِطَ عَمَلُهُ	بِالْإِيمَانِ	وَمَنْ يَكْفُرْ	
and he	then indeed went to waste his work	in Faith	and who disbelieves	
		مِنَ الْخَاسِرِينَ	فِي الْآخِرَةِ	
		(will be) among the losers	in the Hereafter	

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ
وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ
مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً
فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِّنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ
عَلَيْكُمْ مِّنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ
تَشْكُرُونَ ﴿٦﴾

6. O you who believe! When you intend to offer *As-Salāt* (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles. If you are in a state of *Janāba* (i.e. after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes from the *Ghā'it* (toilet), or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform *Tayammum* with clean earth and rub therewith your faces and hands. Allāh does not want to place you in difficulty, but He wants to purify you, and to complete His Favour to you that you may be thankful.

يَا أَيُّهَا	الَّذِينَ ءَامَنُوا	إِذَا قُمْتُمْ	إِلَى الصَّلَاةِ
O (you)	who believe	when you stand up	for the prayer

فَاغْسِلُوا وُجُوهَكُمْ	وَأَيْدِيَكُمْ	إِلَى الْمَرَافِقِ	وَأَمْسَحُوا
then wash your faces	and your hands	upto the elbows	and wipe
بُرُءُوسِكُمْ	وَأَرْجُلَكُمْ	إِلَى الْكَعْبَيْنِ	وَإِنْ كُنْتُمْ
your heads	and (wash) your feet	upto the ankles	but if you are (in a state of)
جُنُبًا	فَاطْهَرُوا	وَإِنْ كُنْتُمْ مَرْضَىٰ	أَوْ
Janaba (ritual impurity)	then purify yourself	and if you are ill	on a journey or
أَوْ جَاءَ أَحَدٌ مِّنْكُم	مِّنَ الْغَائِطِ	أَوْ لَمَسْتُمُ النِّسَاءَ	
or has come one of you	from the toilet	or you have been in sexual contact (with) women	
فَلَمْ يَجِدُوا مَاءً	فَتَيَمَّمُوا صَعِيدًا	طَيِّبًا	فَأَمْسَحُوا
and you (did) not find water	then make Tayammum (with) earth	clean	then wipe
بِوُجُوهِكُمْ	وَأَيْدِيَكُمْ	مِنْهُ	لِيَجْعَلَ
your faces	and your hands	with it	to lay
عَلَيْكُمْ	مِّنْ حَرَجٍ	وَلَكِنْ يُرِيدُ	لِيُطَهِّرَكُمْ
upon you	any hardship	[and] but He wants	to purify you
		وَلِيُتِمَّ نِعْمَتَهُ	وَلِيُتِمَّ نِعْمَتَهُ
		and to complete His Favour	and to complete His Favour
عَلَيْكُمْ	لَعَلَّكُمْ تَشْكُرُونَ		
upon you	so that you may give thanks		

وَأَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَأَتَقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧﴾ يَتَأَيَّاهُ الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨﴾

7. And remember Allāh's Favour to you and His Covenant with which He bound you when you said: "We hear and we obey." And fear Allāh. Verily, Allāh is All-Knower of that which is in the (secrets of your) breasts. 8. O you who believe! Stand out firmly for Allāh as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety; and fear Allāh. Verily, Allāh is Well-Acquainted with what you do.

وَأَذْكُرُوا نِعْمَةَ اللَّهِ	عَلَيْكُمْ	وَمِيثَاقَهُ	الَّذِي
and remember (the) Favour (of) Allah	upon you	and His Covenant	that
وَأَتَقَّكُمْ	بِهِ	إِذْ قُلْتُمْ	سَمِعْنَا وَأَطَعْنَا
He bound you	with [it]	when you said	and we have obeyed
وَاتَّقُوا اللَّهَ	إِنَّ اللَّهَ	عَلِيمٌ بِذَاتِ	الْصُّدُورِ ﴿٧﴾
and fear Allah	indeed Allah	(is) All-Knower of what (is in)	the breasts
الَّذِينَ ءَامَنُوا	كُونُوا قَوَّامِينَ	لِلَّهِ شُهَدَاءَ	بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ
who believe	be steadfast	for Allah (as) witnesses	and may not drive you
شَتَانُ	قَوْمٍ عَلَى	أَلَّا تَعْدِلُوا	أَعْدِلُوا هُوَ
(the) enmity	(of) a people to	that you (do) not do justice	that deal justly
أَقْرَبُ	لِلتَّقْوَى	وَاتَّقُوا اللَّهَ	إِنَّ اللَّهَ
(is) nearer	to piety	and fear Allah	indeed Allah
			(is) Well-Aware of what you do

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٩﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿١٠﴾ يَتَأَيَّهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَن يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾

9. Allāh has promised those who believe (in the Oneness of Allāh – Islamic Monotheism) and do deeds of righteousness, that for them there is forgiveness and a great reward (i.e. Paradise). 10. And those who disbelieve and deny Our *Āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) are those who will be the dwellers of the Hell-fire. 11. O you who believe! Remember the Favour of Allāh to you when some people desired (made a plan) to stretch out their hands against you, but (Allāh) held back their hands from you. So fear Allāh. And in Allāh let the believers put their trust.

وَعَدَ اللَّهُ	الَّذِينَ ءَامَنُوا	وَعَمِلُوا الصَّالِحَاتِ	لَهُمْ
Allah has promised	those who believed	and did good deeds	for them

وَالَّذِينَ كَفَرُوا	عَظِيمٌ	وَأَجْرٌ	مَغْفِرَةٌ
and those who disbelieved	great	and a reward	(there is) forgiveness
يَايَهَا	الْجَحِيمُ	أَصْحَابُ	يَايَنَّا
O (you)	(of) the Hell-fire	(will be the) dwellers	they
إِذْ هُمْ	عَلَيْكُمْ	أَذْكُرُوا نِعْمَتَ اللَّهِ	الَّذِينَ ءَامَنُوا
when decided	upon you	remember (the) Favour (of) Allah	who believe
فَكَفَّ أَيْدِيَهُمْ	أَيْدِيَهُمْ	إِلَيْكُمْ	أَنْ يَبْسُطُوا
but He held back their hands	their hands	to you	that they stretch
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ	وَعَلَى اللَّهِ	وَأَتَّقُوا اللَّهَ	عَنْكُمْ
so let the believers put their trust	and in Allah	and fear Allah	from you

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَءَاتَيْتُمُ الزَّكَاةَ وَءَامَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٢﴾

12. Indeed, Allāh took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allāh said: "I am with you if you perform As-Salāt (the prayers) and give Zakāt (obligatory charity) and believe in My Messengers; honour and assist them, and lend a good loan to Allāh, verily, I will expiate your sins and admit you to Gardens under which rivers flow (in Paradise). But if any of you after this, disbelieved, he has indeed gone astray from the Straight Path."

وَبَعَثْنَا	إِسْرَءِيلَ	بَنِي	مِيثَاقَ	وَلَقَدْ أَخَذَ اللَّهُ
and We appointed	(of) Israel	(from the) Children	a covenant	and verily Allah took
مَعَكُمْ	إِنِّي	وَقَالَ اللَّهُ	نَقِيبًا	اثْنَيْ عَشَرَ
with you	certainly I am	and Allah said	leaders	twelve
				among them

لَئِنْ أَقَمْتُمُ الصَّلَاةَ	وَأَتَيْتُمُ الزَّكَاةَ	وَأَمَنْتُمْ	بُرْسِلِي
if you established the prayer	and you paid Zakat	and you believed	in My Messengers
وَعَزَّزْتُمُوهُمْ	وَأَقْرَضْتُمُ اللَّهَ قَرْضًا	حَسَنًا	
and you assisted them	and you lent a loan (to) Allah	good	
لَأَكْفِرَنَّ عَنْكُمْ	سَيِّئَاتِكُمْ	وَلَأَدْخِلَنَّكُمْ	
I would certainly efface from you	your evil deeds	and would surely admit you	
جَنَّاتٍ	تَجْرِي مِنْ تَحْتِهَا	الْأَنْهَارُ	فَمَنْ كَفَرَ
(to) Gardens	flowing under them	the rivers	but who disbelieved
مِنْكُمْ	فَقَدْ ضَلَّ	سَوَاءً	السَّبِيلِ ﴿١٣﴾
among you	then indeed he has gone astray	(from the) Right	Way

فِيمَا نَقَضْتُمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا نَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٣﴾ وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرِي أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْفَيْصَةِ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ ﴿١٤﴾

13. So, because of their breach of their covenant, We cursed them and made their hearts grow hard. They change the words from their (right) places and have abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them and overlook (their misdeeds). Verily, Allāh loves Al-Muhsinūn (good-doers).

14. And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them. So We planted amongst them enmity and hatred till the Day of Resurrection (when they discarded Allāh's Book, disobeyed Allāh's Messengers and His Orders and transgressed beyond bounds in Allāh's disobedience); and Allāh will inform them of what they used to do.

فِيمَا نَقَضْتُمْ	مِيثَاقَهُمْ	لَعَنَّاهُمْ	وَجَعَلْنَا قُلُوبَهُمْ
then for their breach	(of) their covenant	We cursed them	and We made their hearts

فَتَسِيَّةٌ	يُحَرِّفُونَ الْكَلِمَ	عَنْ مَوَاضِعِهِ	وَنَسُوا حَظًّا
hard	they change the words	from their context	and they forgot a part
مِمَّا ذُكِّرُوا	بِهِ	وَلَا تَزَالُ	تَطَّلِعُ عَلَى خَائِنَةٍ
of what they were admonished	of it	and you will not cease	to discover
مِنْهُمْ	إِلَّا قَلِيلًا	مِنْهُمْ	فَاعْفُ عَنْهُمْ
from them	except a few	of them	but forgive them
يُحِبُّ الْمُحْسِنِينَ	وَمِنَ الَّذِينَ قَالُوا	إِنَّا	نَصْرَىٰ
loves the good-doers	and from those who said	indeed we	(are) Christians
أَخَذْنَا مِيثَقَهُمْ	فَنَسُوا حَظًّا	مِمَّا ذُكِّرُوا	بِهِ
We took their covenant	but they forgot a (good) part	of that they were admonished	of it
فَأَغْرَيْنَا بَيْنَهُمُ	الْعَدَاوَةَ	وَالْبَغْضَاءَ	إِلَى يَوْمِ الْقِيَمَةِ
so We aroused among them	the enmity	and the hatred	(of) Resurrection till (the) Day
وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ	بِمَا كَانُوا	يَصْنَعُونَ	
and soon Allah shall inform them	of what they had been	doing	

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ١٥ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ١٦

15. O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad ﷺ) explaining to you much of that which you used to hide from the Scripture and pass over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allāh a light (Prophet Muhammad ﷺ) and a plain Book (this Qur'ān). 16. Wherewith Allāh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will to light and guides them to a

straight way (Islamic Monotheism).

رَسُولُنَا	قَدْ جَاءَكُمْ	الْكِتَابِ	يَا أَهْلَ
Our Messenger	indeed has come to you	(of) the Scripture	O People
تُخْفُونَ مِنَ الْكِتَابِ	مِمَّا كُنْتُمْ	كَثِيرًا	يُبَيِّنُ لَكُمْ
conceal from the Scripture	of that you used to	much	he makes clear to you
وَكِتَابٌ	قَدْ جَاءَكُمْ	عَنْ كَثِيرٍ	وَيَعْقُودُ
and a Book	from Allah a light	surely has come to you	over much and passes
رِضْوَانُهُ	مَنِ اتَّبَعَ	يَهْدِي بِهِ اللَّهُ	مُبِينٌ
His Good Pleasure	(those) who sought	Allah guides with it	clear
إِلَى النُّورِ	مِنَ الظُّلُمَاتِ	وَيُخْرِجُهُم	السَّلَامِ
to the light	from the darkness	and He brings them out	(of) peace (to the) ways
مُسْتَقِيمٍ	إِلَى صِرَاطٍ	وَيَهْدِيهِمْ	بِإِذْنِهِ
straight	to a way	and He guides them	by His Will

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ. وَمَنْ فِي الْأَرْضِ جَمِيعًا وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

17. Surely, in disbelief are they who say that Allāh is the Messiah, son of Maryam (Mary). Say (O Muhammad ﷺ): "Who then has the least power against Allāh, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together?" And to Allāh belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allāh is Able to do all things.

ابْنُ	الْمَسِيحُ	هُوَ	قَالُوا إِنَّ اللَّهَ	لَقَدْ كَفَرَ الَّذِينَ
son	(is) the Messiah	[He]	said verily Allah	indeed those who disbelieved

مَرْيَمَ	قُلْ	فَمَنْ يَمْلِكُ	مِنْ اللَّهِ شَيْئًا	إِنْ أَرَادَ
(of) Mary	say	who then has power	the least against Allah	if He decided
أَنْ يَهْلِكَ الْمَسِيحَ	ابْنُ	مَرْيَمَ	وَأُمُّهُ	وَمَنْ
that He were to destroy the Messiah	son	(of) Mary	and his mother	and (those) who
فِي الْأَرْضِ	جَمِيعًا	وَلِلَّهِ	مُلْكٌ	الْسَّمَوَاتِ
(are) on the earth	all	and to Allah (belongs)	(the) dominion	(of) the heavens
وَالْأَرْضِ	وَمَا	بَيْنَهُمَا	يَخْلُقُ	مَا يَشَاءُ
and the earth	and what	(is) between them	He creates	what He wills
	عَلَى كُلِّ	شَيْءٍ	قَدِيرٌ	
	over every	thing	(is) All-Powerful	

وَقَالَتِ الْيَهُودُ وَالنَّصْرَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّوهُ، قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِمَّنْ خَلَقَ يَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ ﴿١٨﴾ يَتَأَهَّلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِنَ الرُّسُلِ أَنْ تَقُولُوا مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾

18. And (both) the Jews and the Christians say: "We are the children of Allāh and His loved ones." Say: "Why then does He punish you for your sins?" Nay, you are but human beings of those He has created, He forgives whom He wills and He punishes whom He wills. And to Allāh belongs the dominion of the heavens and the earth and all that is between them; and to Him is the return (of all). 19. O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad ﷺ) making (things) clear to you, after a break in (the series of) Messengers, lest you say: "There came to us no bringer of glad tidings and no warner." But now has come to you a bringer of glad tidings and a warner. And Allāh is Able to do all things.

وَقَالَتِ الْيَهُودُ	وَالنَّصْرَى	نَحْنُ	أَبْنَاءُ اللَّهِ	وَأَحِبَّوهُ
and said the Jews	and the Christians	we (are)	(the) children (of) Allah	and His beloved

قُلْ	فَلِمَ يَعَذِّبُكُمْ	يَذُنُوبِكُمْ	بَلْ أَنْتُمْ	بَشَرٌ
say	why then He punishes you	for your sins	nay you (are but)	human beings
مِمَّنْ خَلَقَ	يَعْفِرُ	لِمَنْ يَشَاءُ	وَيُعَذِّبُ	
from those He has created	He forgives	to whom He wills	and He punishes	
مَنْ يَشَاءُ	وَلِلَّهِ	مُلْكُ	السَّمَوَاتِ	وَالْأَرْضِ
whom He wills	and to Allah (belongs)	(the) dominion	(of) the heavens	and the earth
وَمَا	بَيْنَهُمَا	وَالِيهِ	الْمَصِيرُ	يَا أَهْلَ
and what	(is) between them	and to Him	(is) the (eventual) return	O people
الْكِتَابِ	قَدْ جَاءَكُمْ	رَسُولُنَا	يُبَيِّنُ لَكُمْ	
(of) the Scripture	surely has come to you	Our Messenger	he makes clear to you	
عَلَى فِتْرَةٍ	مِنَ الرُّسُلِ	أَنْ تَقُولُوا	مَا جَاءَنَا	
[on] (after) an interval	of the Messengers	lest you say	has not come to us	
مِنْ بَشِيرٍ	وَلَا نَذِيرٍ	فَقَدْ جَاءَكُمْ		
any bearer of glad tidings	and not a warner	but surely (now) has come to you		
بَشِيرٌ	وَنَذِيرٌ	وَاللَّهُ	عَلَى كُلِّ شَيْءٍ	قَدِيرٌ
a bearer of glad tidings	and a warner	and Allah	over every	(is) All-Powerful thing

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَنْقُومِ أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَآتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِنَ الْعَالَمِينَ ﴿٢٠﴾ يَنْقُومِ أَذْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَى أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿٢١﴾ قَالُوا يَمُوسَى إِنَّ فِيهَا قَوْمًا جَبَارِينَ وَإِنَّا لَنْ نَدْخُلَهَا حَتَّى يَخْرُجُوا مِنْهَا فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ ﴿٢٢﴾

20. And (remember) when Mūsā (Moses) said to his people: "O my people! Remember the Favour of Allāh to you: when He made Prophets among you, made you kings and gave you what He had not given to any other among the 'Ālamīn (mankind and jinn of your time-period, in the past)." 21. "O my people! Enter the holy land (Palestine) which Allāh has assigned to you and turn not back (in fight); for then you will be returned as losers." 22. They said:

“O Mūsā (Moses)! In it (this holy land) are a people of great strength, and we shall never enter it till they leave it; when they leave, then we will enter.”

وَاِذْ قَالَ	مُوسٰى	لِقَوْمِهِۦ	يَنْقُومِ
and (remember) when said	Moses	to his people	O my people
اَذْكُرُوا نِعْمَةَ اللّٰهِ	عَلَيْكُمْ	اِذْ جَعَلَ	فِيكُمْ
remember (the) Favour (of) Allah	upon you	when He made	among you
اَنْبِيَآءَ	وَجَعَلَكُمْ	مُلُوكًا	وَمَا تَمَّ يُوتِ
Prophets	and made you	kings	and He gave you
what He had not given	and He gave you	kings	and made you
اَحَدًا	مِّنَ الْعَالَمِيْنَ	يَنْقُومِ	اَدْخُلُوا الْاَرْضَ
(to) anyone	of the worlds	O my people	enter the land
الَّتِي كَتَبَ اللّٰهُ	لَكُمْ	وَلَا تَوَلَّوْا	عَلٰى اَدْبَارِكُمْ
which Allah has ordained	for you	and turn not	on your backs
فَنَنْقَلِبُوْا	خٰسِرِيْنَ	قَالُوْا يٰمُوسٰى	اِنَّ فِيْهَا
then you will turn about	losers	they said O Moses	in it verily
قَوْمًا	جَبّٰرِيْنَ	وَاِنَّا	لَنَنْدَخُلَهَا
(are) a people	ferocious	and indeed we	shall never enter it
مِنْهَا	فَاِنْ يَخْرُجُوْا	مِنْهَا	فَاِنَّا
from it	but if they depart	from it	then certainly We
(would) enter (it)			

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿٢٣﴾ قَالُوا يٰمُوسٰى إِنَّا لَنَدْخُلَهَا أَبَدًا مَا دَامُوا فِيهَا فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هُنَا قَاعِدُونَ ﴿٢٤﴾

23. Two men of those who feared (Allāh and) on whom Allāh had bestowed His Grace (they were ^{يُوشَعَ وَكَالَبُ} Yūsha' and Kālab) said: "Assault them through the gate; for when you are in, victory will be yours; and put your trust in Allāh if you are believers indeed." 24. They said: "O Mūsā (Moses)! We shall never enter it as long as they are there. So, go you and your Lord and fight you two,

we are sitting right here."

أَنعَمَ اللَّهُ عَلَيْهِمَا	مِنَ الَّذِينَ يَخَافُونَ	قَالَ رَجُلَانِ			
Allah had favoured on whom	of those who were frightened	said two men			
فَإِنَّكُمْ	دَخَلْتُمُوهُ	فَإِذَا	أَلْبَابَ	أَدْخُلُوا عَلَيْهِمُ	
then indeed you	you entered it	and when	(through) the gate	enter upon them	
قَالُوا يَمُوسَىٰ	إِنْ كُنْتُمْ مُّؤْمِنِينَ	فَتَوَكَّلُوا	وَعَلَى اللَّهِ	غَالِبُونَ	
they said O Moses	if you are believers	so put your trust	and in Allah	(will be) victors	
فَاذْهَبِ أَنْتَ	فِيهَا	مَا دَامُوا	أَبَدًا	لَنْ نَدْخُلَهَا	إِنَّا
so go you	in it	as long as they are	ever	shall never enter it	indeed we
فَلْعِدُونَ	هَهُنَا	إِنَّا	فَقَاتِلَا	وَرَبُّكَ	
sitting	(right) here	indeed we (are)	and fight you two	and your Lord	

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ﴿٢٥﴾ قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ ﴿٢٦﴾ وَأَتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلَ مِنْ أَحَدِهِمَا وَلَمْ يُنْقَبِلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿٢٧﴾

25. He [Mūsā (Moses)] said: "O my Lord! I have power only over myself and my brother, so separate us from the people who are the *Fāsiqūn* (rebellious and disobedient to Allāh)!" 26. (Allāh) said: "Therefore it (this holy land) is forbidden to them for forty years; in distraction they will wander through the land. So be not sorrowful over the people who are the *Fāsiqūn* (rebellious and disobedient to Allāh)." 27. And (O Muhammad ﷺ) recite to them (the Jews) the story of the two sons of Adam (Hābīl and Qābīl - Abel and Cain) in truth; when each offered a sacrifice (to Allāh), it was accepted from the one but not from the other. The latter said to the former: "I will surely, kill you." The former said: "Verily, Allāh accepts only from those who are *Al-Muttaqūn* (the pious)."

إِلَّا نَفْسِي	لَا أَمْلِكُ	إِنِّي	قَالَ رَبِّ
except (on) myself	(do) not have control	indeed I	he said O my Lord

وَأَخِي	فَأَفَرِّقْ بَيْنَنَا	وَبَيْنَ	الْقَوْمِ	الْفَاسِقِينَ
and my brother	so distinguish between us	and between	the people	[the] transgressors
قَالَ فَإِنَّهَا	مُحَرَّمَةٌ	عَلَيْهِمْ	أَرْبَعِينَ	سَنَةً
He said then indeed it	(will be) forbidden	to them	(for) forty	years
يَتَهَوَّنَ فِي الْأَرْضِ	فَلَا تَأْسَ	عَلَى الْقَوْمِ		
they will wander (in distraction) in the earth	so (do) not grieve	over the people		
وَأَتْلُ	عَلَيْهِمْ	نَبَأًا	أَبْنَى	ءَادَمَ
and recite	to them	(the) story	(of) two sons	(of) Adam
إِذْ قَرَّبَا	قُرْبَانًا	فَتَقَبَّلَ	مِنْ أَحَدِهِمَا	بِالْحَقِّ
when both offered	a sacrifice	and it was accepted	from one of them	in truth
وَلَمْ يَتَقَبَّلْ	مِنَ الْآخَرِ	قَالَ	لَأَقْتُلَنَّكَ	قَالَ
but was not accepted	from the other	he said	surely I will kill you	he said
إِنَّمَا يَتَقَبَّلُ اللَّهُ	مِنَ الْمُتَّقِينَ			
verily Allah accepts	from the pious			

لَئِنْ بَسَطْتَ إِلَى يَدِكَ لِيَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِي إِلَيْكَ لِأَقْتُلَنَّكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿٢٨﴾ إِنِّي أُرِيدُ أَنْ تَبْوَأَ بِإِثْمِي وَإِنَّمَا فَتُكُونُ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿٢٩﴾ فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ. فَاصْبَحَ مِنَ الْخَاسِرِينَ ﴿٣٠﴾ فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ. كَيْفَ يُؤَرِّى سَوْءَ أَخِيهِ قَالَ يُؤَيِّلَتِي أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَرِّى سَوْءَ أَخِي فَاصْبَحَ مِنَ النَّادِمِينَ ﴿٣١﴾

28. "If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you: for I fear Allāh, the Lord of the 'Ālamīn (mankind, jinn, and all that exists)." 29. "Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire; and that is the recompense of the Zālimūn (wrongdoers)." 30. So, the Nafs (self) of the other (latter one) encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers. 31. Then Allāh sent

a crow who scratched the ground to show him how to hide the dead body of his brother. He (the murderer) said: "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?" Then he became one of those who regretted.

لَئِنْ بَسَطْتَ	إِلَى	يَدَكَ	لَيَقْتُلَنِي	مَا أَنَا	بِبَاسِطٍ
if you stretched	against me	your hand	so that you kill me	I (shall) not	stretch
يَدِي	إِلَيْكَ	لَأَقْتُلَنَّكَ	إِنِّي أَخَافُ اللَّهَ	رَبِّ الْعَالَمِينَ	
my hand	against you	so that I kill you	indeed I fear Allah	(the) Lord (of) the worlds	
إِنِّي أُرِيدُ	أَنْ تَبُوءَ	بِإِثْمِي	وَإِثْمَكَ	فَتَكُونُ	
verily I desire	that you be laden	with my sin	and your sin	so you become	
مِنْ أَصْحَابِ	النَّارِ	وَذَلِكَ	جَزَاؤُا	الظَّالِمِينَ	
of (the) dwellers	(of) the Fire	and that	(is the) reward	(of) the wrongdoers	
فَطَوَّعَتْ	لَهُ	نَفْسُهُ	قَتَلَ	أَخِيهِ	فَقَتَلَهُ
then prompted	him	his (evil) soul	killing	(of) his brother	so he killed him
فَأَصْبَحَ	مِنَ الْخَاسِرِينَ	فَبَعَثَ اللَّهُ غُرَابًا	يَبْحَثُ فِي الْأَرْضِ		
and became	(one) of the losers	then Allah sent a crow	scratching [in] the earth		
لِيُرِيَهُ	كَيْفَ يُورِي	سَوْءَةَ	أَخِيهِ	قَالَ يَوَيْلَايَ	
to show him	how he may hide	(the) dead body	(of) his brother	he said woe to me	
أَعَجَزْتُ	أَنْ أَكُونَ مِثْلَ	هَذَا الْغُرَابِ	فَأُورِي سَوْءَةَ		
(am) I not able?	that I could be like	this crow	and could hide (the) dead body		
أَخِي	فَأَصْبَحَ	مِنَ النَّادِمِينَ			
(of) my brother	then he became	from those who regretted			

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَءِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ ﴿٣٢﴾

32. Because of that, We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or to spread mischief in the land – it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allāh by committing the major sins) in the land!

مِنْ أَجْلِ	ذَلِكَ كَتَبْنَا	عَلَىٰ بَنِي	إِسْرَءِيلَ	أَنَّهُ	مَنْ قَتَلَ
because of	that We ordained	for (the) Children	(of) Israel	that	who killed
نَفْسًا	بِغَيْرِ	نَفْسٍ	أَوْ فُسَادٍ	فِي الْأَرْضِ	
a person	without (he having killed)	a person	or (for) mischief	in the earth	
فَكَأَنَّمَا قَتَلَ النَّاسَ	جَمِيعًا	وَمَنْ	أَحْيَاهَا		
then (it would be) as if he killed mankind	all	and who	saved its life		
فَكَأَنَّمَا أَحْيَا النَّاسَ	جَمِيعًا	وَلَقَدْ			
then (it would be) as if he had saved life (of) mankind	all	and verily			
جَاءَتْهُمْ	رُسُلُنَا	بِالْبَيِّنَاتِ	ثُمَّ	إِنَّ كَثِيرًا	مِّنْهُمْ
came to them	Our Messengers	with clear signs	yet	indeed many	of them
بَعْدَ	ذَلِكَ	فِي الْأَرْضِ	لَمُسْرِفُونَ		
after	that	in the earth	(are) surely those who committed excesses		

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾ إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَأَعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣٤﴾

33. The recompense of those who wage war against Allāh and His Messenger (ﷺ) and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the

Hereafter. 34. Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allāh is Oft-Forgiving, Most Merciful.

إِنَّمَا جَزَاءُ		الَّذِينَ يُحَارِبُونَ		اللَّهِ وَرَسُولَهُ	
only (the) reward		(of) those who wage war		against Allah and His Messenger	
وَيَسْعَوْنَ	فِي الْأَرْضِ	فَسَادًا	أَنْ يُقْتَلُوا	أَوْ يُصَلَّبُوا	
and spread	in the earth	mischief	that they are killed	or they are crucified	
أَوْ تُقَطَّعَ أَيْدِيهِمْ		وَأَرْجُلُهُمْ		مِنْ خَلْفٍ	
or cut off their hands		and their feet		from opposite (sides)	
أَوْ يُنْفَوْا		مِنْ الْأَرْضِ		مِنْ الْأَرْضِ	
or be exiled		from the land		from the land	
ذَلِكَ	لَهُمْ	خِزْيٌ	فِي الدُّنْيَا	وَلَهُمْ	فِي الْآخِرَةِ
that	for them	(is) disgrace	in this world	and for them	in the Hereafter
عَذَابٌ	عَظِيمٌ	إِلَّا الَّذِينَ تَابُوا	مِنْ قَبْلِ	أَنْ تَقْدَرُوا	
(is) a torment	great	except those who repented	before	[that] you have power	
عَلَيْهِمْ	فَاعْلَمُوا	أَنَّ اللَّهَ	غَفُورٌ	رَحِيمٌ	
over them	so you (should) know	that Allah	(is) All-Forgiving	Most Merciful	

يَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾ إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَمَةِ مَا تُقْبَلُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٦﴾ يُرِيدُونَ أَنْ يُخْرَجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٧﴾

35. O you who believe! Do your duty to Allāh and fear Him. And seek the means of approach to Him, and strive hard in His Cause (as much as you can), so that you may be successful. 36. Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment. 37. They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment.

يَا أَيُّهَا	الَّذِينَ آمَنُوا	اتَّقُوا اللَّهَ	وَابْتَغُوا	إِلَيْهِ	الْوَسِيلَةَ
O (you)	who believe	fear Allah	and seek	to Him	approach
وَجَاهِدُوا	فِي سَبِيلِهِ	لَعَلَّكُمْ تُفْلِحُونَ	إِنَّ الَّذِينَ كَفَرُوا		
and strive hard	in His Way	so that you may succeed	verily those who disbelieved		
لَوْ أَن	لَهُمْ	مَا	فِي الْأَرْضِ	جَمِيعًا	وَمِثْلَهُ
[that] if	they had	what	(is) in the earth	all	and like of it
لِفَقْدُوا	يَهُ	مِنْ عَذَابٍ	يَوْمَ	الْقِيَمَةِ	مَا
that they ransom	with it	from (the) torment	(of the) Day	(of) Resurrection	not
نُقْبِلَ مِنْهُمْ	وَهُمْ	عَذَابٌ	أَلِيمٌ	يُرِيدُونَ	
will be accepted from them	and for them	(is) a torment	painful	they would wish	
أَن يُخْرِجُوا	مِنَ النَّارِ	وَمَا هُمْ	بِخَارِجِينَ	مِنْهَا	وَلَهُمْ
that they come out	of the Fire	but not they	will come out	of it	and for them
		عَذَابٌ	مُّقِيمٌ		
		(is) a torment	lasting		

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ
 حَكِيمٌ ﴿٣٨﴾ فَمَن تَابَ مِن بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ
 رَّحِيمٌ ﴿٣٩﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُعَذِّبُ مَن يَشَاءُ وَيَغْفِرُ لِمَن
 يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٠﴾

38. And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allāh. And Allāh is All-Powerful, All-Wise. 39. But whosoever repents after his crime and does righteous good deeds (by obeying Allāh), then verily, Allāh will pardon him (accept his repentance). Verily, Allāh is Oft-Forgiving, Most Merciful. 40. Know you not that to Allāh (Alone) belongs the dominion of the heavens and the earth! He punishes whom He wills and He forgives whom He wills. And Allāh is Able to do all things.

وَالسَّارِقُ	وَالسَّارِقَةُ	فَأَقْطَعُوا أَيْدِيَهُمَا	جَزَاءُ
and male thief	and female thief	so cut off their hands	(as) a recompense
بِمَا كَسَبَ		نَكَلًا مِّنَ اللَّهِ	وَاللَّهُ
for what they have earned		an exemplary punishment from Allah	and Allah
عَزِيزٌ	حَكِيمٌ	فَمَنْ تَابَ	مِنْ بَعْدِ ظُلْمِهِ
(is) All-Mighty	All-Wise	but whoever repented	after his wrongdoing
وَأَصْلَحَ	فَإِنَّ اللَّهَ	يَتُوبُ عَلَيْهِ	إِنَّ اللَّهَ
and mended (his ways)	then surely Allah	would relent towards him	indeed Allah
عَفُورٌ	رَّحِيمٌ	أَلَمْ تَعْلَمْ	أَنَّ اللَّهَ
(is) All-Forgiving	Most Merciful	(do) you not know?	that Allah
مُلْكُ	السَّمَوَاتِ	وَالْأَرْضِ	يُعَذِّبُ
(the) dominion	(of) the heavens	and the earth	He punishes
وَيَغْفِرُ	لِمَنْ يَشَاءُ	وَاللَّهُ	عَلَى كُلِّ شَيْءٍ
and He forgives	[to] whom He wills	and Allah	thing
			(is) All-Powerful

يَتَّيِّهَا الرِّسُولُ لَا يَحْزَنُكَ الَّذِينَ يُسْكِرُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا
ءَامَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمَّعُونَ لِلْكَذِبِ
سَمَّعُونَ لِقَوْمٍ ءَاخَرِينَ لَمْ يَأْتُواكَ بِكَلِمَةٍ مِّنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ
إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَّمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ
مِنَ اللَّهِ شَيْئًا أُولَٰئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ
وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٤١﴾

41. O Messenger (Muhammad ﷺ)! Let not those who hurry to fall into disbelief grieve you, of such who say: "We believe" with their mouths but their hearts have no Faith. And of the Jews are men who listen much and eagerly to lies – listen to others who have not come to you. They change the words from their places; they say, "If you are given this, take it, but if you are not given this, then

beware!" And whomsoever Allāh wants to put in *Al-Fitnah* (error, because of his rejecting of Faith), you can do nothing for him against Allāh. Those are the ones whose hearts Allāh does not want to purify (from disbelief and hypocrisy); for them there is a disgrace in this world, and in the Hereafter a great torment.

يَتَأَيُّهَا الرِّسُولُ	لَا يَحْزُنْكَ	الَّذِينَ يُسْكِرُونَ	فِي الْكُفْرِ
Messenger	let not grieve you	those who race each other	into disbelief
0			
مِنَ الَّذِينَ قَالُوا	ءَامَنَّا	بِأَفْوَاهِهِمْ	وَلَمْ تُؤْمِن قُلُوبُهُمْ
of those who said	we believed	with their mouths	but their hearts (did) not believe
وَمِنَ الَّذِينَ هَادُوا	سَمِعُوا	لِلْكَذِبِ	سَمِعُوا
and of those who have become jews	(are) listeners	to falsehood	listeners
لِقَوْمٍ	ءَاخَرِينَ	لَمْ يَأْتُوكَ	يُحَرِّفُونَ الْكَلِمَ
to people	others	(who) have not come to you	they change the words
			after
مَوَاضِعَهُ	يَقُولُونَ	إِنْ أُوتِيتُمْ هَذَا	فَخُذُوهُ
their context (has been determined)	they say	if you are given this	[so] you take it
وَأِنْ	لَمْ تُؤْتَوْهُ	فَاحْذَرُوا	وَمَنْ
but if	you are not given this	then beware	and whom
فَلَنْ تَمْلِكَ	لَهُ	مِنْ اللَّهِ شَيْئًا	أُولَئِكَ
then you shall never be able (to do)	for him	anything against Allah	those
الَّذِينَ	لَمْ يُرِدِ اللَّهُ	أَنْ يُطَهِّرَ قُلُوبَهُمْ	لَهُمْ
(are) the ones whom	Allah (did) not want	that He purifies their hearts	for them
فِي الدُّنْيَا	خِزْيٌ	وَلَهُمْ	فِي الْآخِرَةِ
in this world	(is) disgrace	and for them	(is) a torment
			great

سَمِعُوا لِلْكَذِبِ أَكَلُونَ لِلسُّحْتِ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُمْ بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٥٠﴾ وَكَيْفَ يُحْكِمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ

يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴿٤٢﴾

42. (They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Muhammad ﷺ), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allāh loves those who act justly. 43. But how do they come to you for decision while they have the Taurāt (Torah), in which is the (plain) Decision of Allāh; yet even after that, they turn away. For they are not (really) believers.

سَمِعُونَ	لِلْكَذِبِ	أَكَلُونَ	لِلشَّحَةِ	فَإِنْ جَاءُوكَ
listeners	to falsehood	devourers	of forbidden earnings	so if they come to you
فَأَحْكُم بَيْنَهُمْ	أَوْ أَعْرِضْ	عَنْهُمْ	وَإِنْ تَعْرِضْ	
then (either) judge between them	or turn away	from them	and if you turn away	
عَنْهُمْ	فَلَنْ يَضُرَّوكَ	شَيْئًا	وَإِنْ حَكَمْتَ	
from them	then they shall never harm you	(in) anything	and if you (decide to) judge	
فَأَحْكُم بَيْنَهُمْ	بِالْقِسْطِ	إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤٣﴾		
then judge between them	with justice	verily Allah loves the just ones		
وَكَيْفَ	يُحْكِمُونَكَ	وَعِنْدَهُمْ	الْتَّوْرَةَ	
and how	they appoint you a judge	while (they have) with them	the Torah	
فِيهَا	حُكْمُ اللَّهِ	ثُمَّ يَتَوَلَّوْنَ	مِنْ بَعْدِ	ذَلِكَ
wherein	(is the) Decision (of) Allah	yet they turn away	(even) after	that
	وَمَا أُولَئِكَ	بِالْمُؤْمِنِينَ		
	and those (are) not	the believers		

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يُحْكَمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا
وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا
تَخْشَوُا النَّاسَ وَآخِشُوا وَلَا تَخْشَوْا وَلَا تَشْتَرُوا بِإِيمَانِكُمْ قَلِيلًا وَمَنْ لَمْ يُحْكَمْ بِمَا أَنْزَلَ
اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴿٤٤﴾

44. Verily, We did send down the Taurāt (Torah) [to Mūsā (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allāh's Will, judged for the Jews. And the rabbis and the priests [also judged for the Jews by the Taurāt (Torah) after those Prophets], for to them was entrusted the protection of Allāh's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allāh has revealed, such are the *Kāfirūn* (i.e. disbelievers - of a lesser degree as they do not act on Allāh's Laws).

وَنُورٌ	هُدًى	فِيهَا	التَّوْرَةَ	إِنَّا أَنْزَلْنَاهَا
and light	(was) guidance	wherein	the Torah	verily We have sent down
لِلَّذِينَ هَادُوا	الَّذِينَ اسْلَمُوا	النَّبِيِّينَ	يَحْكُمُ بِهَا	
for those who became Jews	who had submitted	the Prophets	(used to) judge with it	
بِمَا اسْتَحْفَظُوا	وَالرَّبَّانِيُونَ	وَالْأَحْبَارُ		
for what they were entrusted protection	and the scholars	and the rabbis		
شُهَدَاءَ	عَلَيْهِ	وَكَانُوا	مِنْ كِتَابِ اللَّهِ	
witnesses	to it	and they were	of (the) Book (of) Allah	
ثَمَنًا	بِأَيَّتِي	وَأَخْشَوْنَ	فَلَا تَخْشَوُا النَّاسَ	
(for) a price	My Verses	and sell not	but fear Me	so fear not the people
بِمَا أَنْزَلَ اللَّهُ	لَمْ يَحْكَمْ	وَمَنْ	قَلِيلًا	
by what Allah has sent down	(does) not judge	and whoever	little	
الْكَافِرُونَ	هُمْ	فَأُولَئِكَ		
(are) the disbelievers	[they]	then those		

وَكُنَّا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأَذْنَ بِالْأَذْنِ وَاللسنَ بِاللسنِ وَالْجُرُوحَ قِصَاصٌ فَمَن تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ. وَمَن لَّمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٥٥﴾ وَفَقِينَا عَلَىٰ ءَاثَرِهِمْ بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَءَاتَيْنَاهُ الْإِنجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا

لَمَّا بَيْنَ يَدَيْهِ مِنَ التَّورَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿١٥١﴾

45. And We ordained therein for them: Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal. But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allāh has revealed, such are the *Zālimūn* (polytheists and wrongdoers – of a lesser degree). 46. And in their footsteps, We sent 'Īsā (Jesus), son of Maryam (Mary), confirming the Taurāt (Torah) that had come before him, and We gave him the Injīl (Gospel), in which was guidance and light and confirmation of the Taurāt (Torah) that had come before it, a guidance and an admonition for *Al-Muttaqūn* (the pious).

وَكُنَّا	عَلَيْهِمْ	فِيهَا	أَنَّ النَّفْسَ	بِالنَّفْسِ	وَالْعَيْنَ
and We ordained	for them	in it (therein)	that life	for life	and eye
بِالْعَيْنِ	وَالْأَنْفَ	بِالْأَنْفِ	وَالْأُذُنَ	بِالْأُذُنِ	وَاللِّسَنَ
for eye	and nose	for nose	and ear	for ear	and tooth
وَالْجُرُوحَ	قِصَاصٌ	فَمَن تَصَدَّقَ	بِهِ	فَهُوَ	
and (for) wounds	(is) retribution	so whoever forgoes	it	then it (will be)	
كَفَّارَةً	لَّهُ	وَمَنْ	لَمْ يَحْكَمْ	بِمَا أُنْزِلَ اللَّهُ	
an expiation	for him	and whoever	(did) not judge	by what Allah has sent down	
فَأُولَٰئِكَ	هُمْ	الظَّالِمُونَ	وَقَفَّيْنَا	عَلَىٰ أَثَرِهِمْ	
then those (are)	they	(who are) the wrongdoers	and We sent	in their footsteps	
يَعِيسَى	ابْنَ	مَرْيَمَ	مُصَدِّقًا	لِّمَا	بَيْنَ يَدَيْهِ
Jesus	son	(of) Mary	confirming	what	(had come) before him
وَأَتَيْنَاهُ	الْإِنْجِيلَ	فِيهِ	هُدًى	وَنُورٌ	
and We gave him	the Gospel	in which	(was) guidance	and light	
وَمُصَدِّقًا	لِّمَا	بَيْنَ يَدَيْهِ	مِنَ التَّورَةِ	وَهُدًى	
and confirming	what	(had come) before him	of the Torah	and a guidance	
			وَمَوْعِظَةً	لِّلْمُتَّقِينَ	
			and an admonition	for the pious	

وَلْيَحْكُمْ أَهْلُ الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ
 الْفَاسِقُونَ ﴿٤٧﴾ وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ
 وَمُهَيْمِنًا عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ
 لِكُلِّ جَعَلْنَا مِنْكُمْ شُرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَٰكِنْ لِّيَبْلُوَكُمْ
 فِي مَآءَاتِكُمْ فَاستَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ
 تَخْلِفُونَ ﴿٤٨﴾

47. Let the people of the Injil (Gospel) judge by what Allāh has revealed therein. And whosoever does not judge by what Allāh has revealed (then) such (people) are the *Fāsiqūn* [the rebellious i.e. disobedient (of a lesser degree) to Allāh]. 48. And We have sent down to you (O Muhammad ﷺ) the Book (this Qur'ān) in truth, confirming the Scripture (Books) that came before it and *Muhaiminan* (trustworthy in highness and a witness) over it (old Scriptures). So judge among them by what Allāh has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allāh had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allāh; then He will inform you about that in which you used to differ.

وَلْيَحْكُمْ	أَهْلُ	الْإِنْجِيلِ	بِمَا أَنْزَلَ اللَّهُ	فِيهِ
and let judge	(the) people	(of) the Gospel	by what Allah has sent down	in it
وَمَنْ	لَمْ يَحْكَمْ	بِمَا أَنْزَلَ اللَّهُ	فَأُولَٰئِكَ	
and whoever	(did) not judge	by what Allah has sent down	then those (are)	
هُمْ	الْفَاسِقُونَ ﴿٤٧﴾	وَأَنْزَلْنَا	إِلَيْكَ الْكِتَابَ بِالْحَقِّ	
they	(who are) the transgressors	and We have sent down	to you the Book in truth	
مُصَدِّقًا	لِّمَا	بَيْنَ يَدَيْهِ	مِنْ الْكِتَابِ وَمُهَيْمِنًا	عَلَيْهِ
confirming	what	(had come) before it	of the Book and a watcher	over it
فَاحْكُمْ	بَيْنَهُمْ	بِمَا أَنْزَلَ اللَّهُ	وَلَا تَتَّبِعْ	
so judge	between them	by what Allah has sent down	and follow not	

أَهْوَاءَهُمْ	عَمَّا	جَاءَكَ	مِنَ الْحَقِّ	لِكُلِّ جَعَلْنَا
their vain desires	against what	has come to you	of the truth	for each We have prescribed
مِنْكُمْ	شِرْعَةً	وَمِنْهَا جَاءَ	وَلَوْ شَاءَ اللَّهُ	لَجَعَلَكُمْ
of you	a law	and a clear way	and if Allah wished	surely He would have made you
أُمَّةً	وَاحِدَةً	وَلَكِنْ	لِيَبْلُوَكُمْ	فِي مَا
community	one	[and] but	to test you	He gave you in what
فَاسْتَبِقُوا الْخَيْرَاتِ	إِلَى اللَّهِ مَرْجِعُكُمْ	جَمِيعًا	فَيُنَبِّئُكُمْ	
so compete in good works	to Allah (is) your return	all	then He will inform you	
بِمَا كُنتُمْ		فِيهِ تَخْتَلِفُونَ		
of what you were		differing concerning it		

وَأَن أَحْكَمَ بَيْنَهُمْ بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَن يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ فَإِن تَوَلَّوْا فَاعْلَمُوا أَنَّا يُرِيدُ اللَّهُ أَن يُصِيبَهُم بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ ﴿٤٩﴾ أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿٥٠﴾

49. And so judge (you O Muhammad ﷺ) among them by what Allāh has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad ﷺ) far away from some of that which Allāh has sent down to you. And if they turn away, then know that Allāh's Will is to punish them for some sins of theirs. And truly, most of men are *Fāsiqūn* (rebellious and disobedient to Allāh). 50. Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allāh for a people who have firm Faith.

وَأَن أَحْكَمَ بَيْنَهُمْ		بِمَا أَنزَلَ اللَّهُ	
and that you judge between them		by what Allah has sent down	
وَلَا تَتَّبِعْ أَهْوَاءَهُمْ		وَاحْذَرْهُمْ	
and follow not their vain desires		lest they tempt you away	
عَنْ بَعْضِ		إِلَيْكَ	
from some		to you	
مَا أَنزَلَ اللَّهُ		(of) what Allah has sent down	
		and if they turn away	

فَاعْلَمْ	أَنَّهُ يُبْذِلُ اللَّهُ	أَن يُصِيبَهُمْ	بَعْضُ	ذُنُوبِهِمْ
then know	only Allah will	that He punishes them	for some	(of) their sins
وَأِنَّ كَثِيرًا	مِّنَ النَّاسِ	لَفَاسِقُونَ ﴿٥١﴾	أَفَحُكْمَ	
and indeed many	of the people	(are) surely transgressors	then (do) the judgement?	
الْجَهْلِيَّةِ	يَبْعَثُونَ	وَمَنْ	أَحْسَنُ مِنَ اللَّهِ	حُكْمًا
(of) ignorance	they seek	and who	(is) better than Allah	(in) judgement
	لِقَوْمٍ	يُوقِنُونَ ﴿٥٢﴾		
	for a people	having firm Faith		

يَتَّيِبُهَا الَّذِينَ ءَامَنُوا لَتَتَّخِذُوا الْيَهُودَ وَالنَّصْرَىٰ أَوْلِيَآءَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنكُمْ فَإِنَّهُ مِنَّهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾ فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ يُسْرِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰ أَنْ تُصِيبَنَا دَآئِرَةٌ فَعَسَىٰ اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ فَيُصْبِحُوا عَلَىٰ مَا أَسْرَوْا فِي أَنْفُسِهِمْ نَدِمِينَ ﴿٥٢﴾

51. O you who believe! Take not the Jews and the Christians as *Auliya'* (friends, protectors, helpers), they are but *Auliya'* of each other. And if any amongst you takes them as *Auliya'*, then surely, he is one of them. Verily, Allāh guides not those people who are the *Zālimūn* (polytheists and wrongdoers and unjust).
 52. And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us." Perhaps Allāh may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves.

يَتَّيِبُهَا	الَّذِينَ ءَامَنُوا	لَتَتَّخِذُوا الْيَهُودَ	وَالنَّصْرَىٰ	أَوْلِيَآءَ	
O (you)	who believe	take not the Jews	and the Christians	(as) allies	
بَعْضُهُمْ	أَوْلِيَآءَ	بَعْضٍ	وَمَنْ	يَتَوَلَّهُمْ	مِنْكُمْ
some of them	(are) allies	(of) others	and who	takes them as allies	of you
فَإِنَّهُ	مِنْهُمْ	إِنَّ اللَّهَ	لَا يَهْدِي الْقَوْمَ		
then indeed he	(is one) of them	verily Allah	(does) not guide the people		

الظَّالِمِينَ ﴿٥٣﴾	فَتَرَى الَّذِينَ	فِي قُلُوبِهِمْ	مَرَضٌ	يُسْرِعُونَ فِيهِمْ
wrongdoers	and you see those	in whose hearts	(is) disease	they hurry to them
يَقُولُونَ ﴿٥٤﴾	نَحْشَى	أَنْ تُصِيبَنَا	دَائِرَةٌ	فَعَسَى اللَّهُ
they say	we fear	that may befall us	a misfortune	but perhaps Allah
يَأْتِي بِالْفَتْحِ	أَوْ أَمْرٍ	مِنْ عِنْدِهِ	فَيُصْبِحُوا	
He brings victory	or a decision	from His Presence	then they will become	
عَلَى مَا أَسْرَوْا	فِي أَنْفُسِهِمْ	نَدِيمِينَ ﴿٥٥﴾		
for what they concealed	in themselves	regretful		

وَيَقُولُ الَّذِينَ ءَامَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ ﴿٥٤﴾ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا مِنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٥﴾

53. And those who believe will say: "Are these the men (hypocrites) who swore their strongest oaths by Allāh that they were with you (Muslims)?" All that they did has been in vain (because of their hypocrisy), and they have become the losers. 54. O you who believe! Whoever from among you turns back from his religion (Islam), Allāh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the way of Allāh, and never fear the blame of the blamers. That is the Grace of Allāh which He bestows on whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower.

وَيَقُولُ	الَّذِينَ ءَامَنُوا	أَهَؤُلَاءِ	الَّذِينَ أَقْسَمُوا بِاللَّهِ
and will say	those who believed	(are) these?	the ones who swore by Allah
جَهْدَ	أَيْمَانِهِمْ	إِنَّهُمْ	لَمَعَكُمْ
strongest	(of) their oaths	that they	certainly (are) with you
حَبِطَتْ أَعْمَالُهُمْ	فَأَصْبَحُوا خَاسِرِينَ ﴿٥٤﴾	يَتَأْتِيهَا	
their deeds have gone to waste	and they have become (the) losers	O (you)	

الَّذِينَ ءَامَنُوا	مَنْ يَرْتَدَّ	مِنْكُمْ	عَنْ دِينِهِ	فَسَوْفَ يَأْتِي اللَّهَ
who believe	whoever turns back	of you	from his religion	then soon Allah shall bring
يَقُومُ	يُحِبُّهُمْ	وَيُحِبُّونَهُ	أَذِلَّةٍ	عَلَى الْمُؤْمِنِينَ
a people	whom He loves	and who love Him	humble	towards the believers
عَلَى الْكَافِرِينَ	يُجَاهِدُونَ	فِي سَبِيلِ اللَّهِ	وَلَا	
towards the disbelievers	they fight	in (the) way (of) Allah	and (do) not	
يَخَافُونَ لَوْمَةً	لَا يَمُرُّ	ذَلِكَ	فَضْلُ اللَّهِ	يُؤْتِيهِ
they fear (the) blame	(of) a blamer	that	(is the) Grace (of) Allah	He grants (it)
مَنْ يَشَاءُ	وَاللَّهُ	وَأَسِعَ	عَلِيمٌ	
(to) whom He wills	and Allah	(is) Vast in resources	All-Knowing	

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ، وَالَّذِينَ ءَامَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾ وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ ءَامَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴿٥٦﴾ يَتَأَيَّأُ الَّذِينَ ءَامَنُوا وَلَا تَنْجِدُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُؤًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَالْكَفَّارُ أَولِيَاءُ وَأَتَّقُوا اللَّهَ إِنَّ كُفْرَكُمْ مُؤْمِنِينَ ﴿٥٧﴾

55. Verily, your *Walī* (Protector or Helper) is none other than Allāh, His Messenger (ﷺ), and the believers, – those who perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity), and they are *Rāki'ūn* (those who bow down or submit themselves with obedience to Allāh in prayer). 56. And whosoever takes Allāh, His Messenger (ﷺ), and those who have believed, as Protectors, then the party of Allāh will be the victorious. 57. O you who believe! Take not as *Auliya'* (protectors and helpers) those who take your religion as a mockery and fun among those who received the Scripture (Jews and Christians) before you, and nor from among the disbelievers; and fear Allāh if you indeed are true believers.

إِنَّمَا وَلِيُّكُمُ اللَّهُ	وَرَسُولُهُ	وَالَّذِينَ ءَامَنُوا	الَّذِينَ
your friend (is) only Allah	and His Messenger	and those who believe	those who
يُقِيمُونَ الصَّلَاةَ	وَيُؤْتُونَ الزَّكَاةَ	وَهُمْ	رَاكِعُونَ ﴿٥٥﴾
establish the prayer	and give Zakat	and they	(are) those who bow down

وَمَنْ يَتَوَلَّ اللَّهَ	وَرَسُولَهُ	وَالَّذِينَ آمَنُوا
and whoever takes Allah as friends	and His Messenger	and those who believe
فَإِنَّ حِزْبَ اللَّهِ	هُمْ	الْغَالِبُونَ
then indeed (the) party (of) Allah	[they]	(will be) the victorious
لَا تَسْجُدُوا	الَّذِينَ اتَّخَذُوا	دِينَكُمْ
take not	those who take	your religion
مِنَ الَّذِينَ	أُوتُوا الْكِتَابَ	مِنْ قَبْلِكَ
from those who	have been given the Scripture	before you
أَوْلِيَاءَ	وَاتَّقُوا اللَّهَ	إِنْ كُنْتُمْ مُؤْمِنِينَ
(as) allies	and fear Allah	if you are (true) believers

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوا هُزُوءًا وَلَعِبًا دَلِيلَ إِنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿٥٨﴾ قُلْ يَتَاهَلِ الْكِتَابُ هَلْ تَنْقِمُونَ مِنَّا إِلَّا أَنْ آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ مِنْ قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَاسِقُونَ ﴿٥٩﴾ قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْفِرْدَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ أُولَئِكَ شَرٌّ مَكَانًا وَأَضَلُّ عَنْ سَوَاءِ السَّبِيلِ ﴿٦٠﴾

58. And when you proclaim the call for As-Salāt [call for the prayer (Adhan)], they take it (but) as a mockery and fun; that is because they are a people who understand not. 59. Say: "O people of the Scripture (Jews and Christians)! Do you criticize us for no other reason than that we believe in Allāh, and in (the Revelation) which has been sent down to us and in that which has been sent down before (us), and that most of you are Fāsiqūn [rebellious and disobedient (to Allāh)]?" 60. Say (O Muhammad ﷺ to the people of the Scripture): "Shall I inform you of something worse than that, regarding the recompense from Allāh: those (Jews) who incurred the Curse of Allāh and His Wrath, and those of whom (some) He transformed into monkeys and swines, and those who worshipped Tāghūt (false deities); such are worse in rank (on the Day of Resurrection in the Hell-fire), and far more astray from the Right Path (in the life of this world)."

وَإِذَا نَادَيْتُمْ	إِلَى الصَّلَاةِ	اتَّخَذُوهَا	هُزُوءًا	وَلَعِبًا	ذَلِكَ
and when you call	for the prayer	they take it	(as) a mockery	and fun	this
بِأَنَّهُمْ	قَوْمٌ لَا يَعْقِلُونَ	قُلْ يَا أَهْلَ	الْكِتَابِ		
(is) because they	(are) a people (who do) not understand	say O people	(of) the Scripture		
هَلْ تَتَّقُمُونَ	مِنَّا	إِلَّا	أَن نَّأْمَنَّا	بِاللَّهِ	وَمَا أُنزِلَ
(do) you oppose?	[of] us	except	that we believe	in Allah	and what has been sent
إِلَيْنَا	وَمَا أُنزِلَ	مِنْ قَبْلُ	وَأَن أَكْثَرُكُمْ	فَنَاقِضُونَ	
to us	and what was sent	before (us)	and indeed most of you	(are) transgressors	
قُلْ	هَلْ أَتَيْتُكُمْ	بِشَرٍّ	مِّنْ ذَلِكَ	مُتَوَبِّعًا	عِنْدَ اللَّهِ
say	(shall) I inform you?	of worse	than that	(regarding) recompense	with Allah
مَنْ	لَعَنَهُ اللَّهُ	وَعَصِبَ	عَلَيْهِ	وَجَعَلَ	
whom	Allah cursed	and He became angry	with him	and He transformed	
مِنْهُمْ	الْقِرَدَةَ	وَالْخَنَازِيرَ	وَعَبَدَ الطَّاغُوتِ		
(some) of them	(to) monkeys	and swines	and (who) worshipped the false deities		
أُولَئِكَ	شَرُّ	مَكَانًا	وَأَضَلُّ	عَنْ سَوَاءٍ	السَّبِيلِ
those	(are) worse	(in) rank	and more astray	from (the) Right	Way

وَإِذَا جَاءُوكُمْ قَالُوا ءَامَنَّا وَقَدْ دَخَلُوا بِالْكَفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ ءَاوَةَ اللَّهُمَّ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ ﴿٦١﴾
 وَتَرَى كَثِيرًا مِنْهُمْ يُسْرِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ الشَّحْتِ لَيْسَ مَا كَانُوا يَعْمَلُونَ ﴿٦٢﴾ لَوْلَا
 يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ الشَّحْتِ لَيْسَ مَا كَانُوا يَصْنَعُونَ ﴿٦٣﴾

61. When they come to you, they say: "We believe." But in fact they enter with (an intention of) disbelief and they go out with the same. And Allāh knows all what they were hiding. 62. And you see many of them (Jews) hurrying towards sin and transgression, and eating illegal things [as bribes and *Ribā* (usury)]. Evil indeed is that which they have been doing. 63. Why do not the rabbis and the religious learned men forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.

وَإِذَا	جَاءُوكُمْ	قَالُوا	ءَامَنَّا	وَقَدْ دَخَلُوا
and when	they come to you	they say	we believed	and verily they entered
بِالْكَفْرِ	وَهُمْ	قَدْ خَرَجُوا	بِهِ	وَاللَّهُ أَعْلَمُ
with disbelief	and they	verily went out	with it	and Allah knows
بِمَا كَانُوا	يَكْتُمُونَ	وَقَرَى كَثِيرًا	مِنْهُمْ	يُسْرِعُونَ فِي الْإِثْمِ
[of] (all) what they were	hiding	and you see many	of them	hurrying in sin
وَالْعُدُونَ	وَأَكْلِهِمْ	السُّحْتِ	لَيْسَ	
and transgression	and devouring	the forbidden earnings	evil indeed is	
مَا كَانُوا	يَعْمَلُونَ	لَوْلَا يَنْهَاهُمْ	الرَّبَّانِيُّونَ	وَالْأَحْبَارُ
what they have been	doing	why not forbid them	the rabbis	and the scholars
عَنْ قَوْلِهِمْ	الْإِثْمَ	وَأَكْلِهِمْ	السُّحْتِ	
from their uttering	sinful (words)	and their devouring	the forbidden earnings	
لَيْسَ	مَا كَانُوا	يَصْنَعُونَ		
evil indeed is	what they have been	contriving		

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُفِيقُ كَيْفَ يَشَاءُ وَلِيُزِيدَكُمْ كَيْثَرًا مِنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا وَالْقَيْنَا بَيْنَهُمُ الْعُدَّةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَمَةِ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٦٤﴾

64. The Jews say: "Allāh's Hand is tied up (i.e. He does not give and spend of His bounty)." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends (of His bounty) as He wills. Verily, the Revelation that has come to you from your Lord (Allāh) increases in most of them (their) obstinate rebellion and disbelief. We have put enmity and hatred amongst them till the Day of Resurrection. Every time they kindled the fire of war, Allāh extinguished it; and they (ever) strive to make mischief on the earth. And Allāh does not like the *Mufsidūn* (mischief-makers).

وَقَالَتِ الْيَهُودُ	يَدُ اللَّهِ	مَغْلُولَةٌ	غُلَّتْ أَيْدِيهِمْ
and the Jews said	Hand (of) Allah	(is) fettered	their hands are fettered
وَلَعْنُوا	بِمَا قَالُوا	بِلَيْدَاهُ	مَبْسُوطَتَانِ
and they have been cursed	for what they have said	by His Hands	(are) outspread
يُنْفِقُ	كَيْفَ يَشَاءُ	وَلَيَزِيدَنَّ كَثِيرًا	مِنْهُمْ
He spends	as He wills	and definitely increases many	of them
مَا أُنْزِلَ	إِلَيْكَ	مِنْ رَبِّكَ	طُفَيْنَا
what has been sent down	to you	from your Lord	(in their) rebellion
وَالْقَيْنَا بَيْنَهُمُ	الْعَدَاوَةَ	وَالْبَغْضَاءَ	إِلَى يَوْمِ
and We have cast among them	enmity	and hatred	till (the) Day
كُلَّمَا	أَوْقَدُوا نَارًا	لِلْحَرْبِ	أُطْفِئَهَا اللَّهُ
whenever	they kindled fire	of war	Allah extinguished it
فِي الْأَرْضِ	فَسَادًا	وَاللَّهُ	لَا يُحِبُّ الْمُفْسِدِينَ
on the earth	(to spread) mischief	and Allah	(does) not like the mischief-makers

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ ؕ آمَنُوا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَأَدْخَلْنَاهُمْ جَنَّاتِ
النَّعِيمِ ؕ وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكْلَوْا مِنْ
فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ وَكَثِيرٌ مِنْهُمْ سَاءَ مَا يَعْمَلُونَ ﴿٦٥﴾

65. And if only the people of the Scripture (Jews and Christians) had believed (in Muhammad ﷺ) and warded off evil (sin, ascribing partners to Allāh) and had become *Al-Muttaqūn* (the pious), We would indeed have expiated from them their sins and admitted them to Gardens of pleasure (in Paradise). 66. And if only they had acted according to the Taurāt (Torah), the Injil (Gospel), and what has (now) been sent down to them from their Lord (the Qur'ān), they would surely, have gotten provision from above them and from underneath their feet. There are from among them people who are on the right course (i.e. they act on the Revelation and believe in Prophet Muhammad ﷺ as 'Abdullāh bin Salām ؑ), but many of them do evil deeds.

وَلَوْ	أَنَّ أَهْلَ	الْكِتَابِ	ءَامَنُوا	وَاتَّقَوْا
and if	[that] (the) people	(of) the Scripture	believed	and feared (Allah)
لَكَفَرْنَا	عَنْهُمْ	سَيِّئَاتِهِمْ	وَلَا دَخَلْنَاهُمْ	
We would have surely effaced	from them	their evils	and would have surely admitted them	
جَنَّاتٍ	النَّعِيمِ	وَلَوْ	أَنَّهُمْ	أَقَامُوا التَّوْرَةَ
(to) Gardens	(of) bliss	and if	[that] they	had observed the Torah
وَالْإِنْجِيلَ	وَمَا أُنْزِلَ	إِلَيْهِمْ	مِّن رَّبِّهِمْ	
and the Gospel	and what had been sent	to them	from their Lord	
لَاكَلُوا	مِنْ فَوْقِهِمْ	وَمِنْ تَحْتِ	أَرْجُلِهِمْ	
they would surely have gotten provision	from above them	and from beneath	their feet	
مِنْهُمْ	أُمَّةٌ	مُّقْتَصِدَةٌ	وَكَثِيرٌ	مِنْهُمْ سَاءَ مَا يَعْمَلُونَ
among them	(are) a people	moderate	and many	what they are doing evil is of them

يَأْتِيهَا الرِّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَّمْ تَفْعَلْ مَا بَلَغْتَ رِسَالَتَهُ، وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٦٧﴾ قُلْ يَأْهَلِ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٦٨﴾

67. O Messenger (Muhammad ﷺ)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allāh will protect you from mankind. Verily, Allāh guides not the people who disbelieve. 68. Say: (O Muhammad ﷺ) "O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Taurāt (Torah), the Injil (Gospel), and what has (now) been sent down to you from your Lord (the Qur'ān)." Verily, that which has been sent down to you (Muhammad ﷺ) from your Lord increases in most of them (their) obstinate rebellion and disbelief. So be not sorrowful over the people who disbelieve.

يَأْتِيهَا	الرِّسُولُ	بَلِّغْ	مَا أُنْزِلَ	إِلَيْكَ	مِنْ رَبِّكَ
O	Messenger	convey	what has been sent down	to you	from your Lord

وَأَنْ لَّمْ تَفْعَلْ		فَمَا بَلَغْتَ رِسَالَتَهُ	
and if		then you have not conveyed His Message	
وَاللَّهُ يَعْصِمُكَ		لَا يَهْدِي الْقَوْمَ	
and Allah will protect you		(does) not guide the people	
مِنَ النَّاسِ		إِنَّ اللَّهَ	
from the people		indeed Allah	
أَلْكَافِرِينَ ﴿٦٩﴾		لَسْتُ عَلَى شَيْءٍ	
disbelievers		you are not on anything	
قُلْ		أَلِكْتَبِ	
say		(of) the Scripture	
يَا أَهْلَ		وَمَا أُنْزِلَ	
O people		and what has been sent down	
حَتَّى تَقِيمُوا التَّوْرَةَ		وَالْإِنْجِيلَ	
till you observe the Torah		and the Gospel	
مِنْ رَبِّكُمْ		وَلَيَزِيدَنَّ	
from your Lord		and would certainly increase	
إِلَيْكَ		مَنْ رَبِّكَ	
to you		from your Lord	
فَلَا تَأْسَ		وَكُفْرًا	
so (do) not grieve		and disbelief	
طُغْيَانًا		عَلَى الْقَوْمِ	
(in) rebellion		over the people	
أَلْكَافِرِينَ ﴿٧٠﴾		disbelievers	

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصَارَى مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾ لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي
إِسْرَءِيلَ وَأَرْسَلْنَا إِلَيْهِمُ رُسُلًا كَلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُهُمْ فَرِيقًا
كَذَّبُوا وَفِرَيقًا يَقْتُلُونَ ﴿٧٠﴾

69. Surely, those who believe (in the Oneness of Allāh, in His Messenger Muhammad ﷺ and all that was revealed to him from Allāh), and those who are the Jews and the Sabians and the Christians, – whosoever believed in Allāh and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve. 70. Verily, We took the covenant of the Children of Israel and sent Messengers to them. Whenever there came to them a Messenger with what they themselves desired not, a group of them they called liars, and others among them they killed.

وَالَّذِينَ آمَنُوا	وَالَّذِينَ هَادُوا	وَالصَّابِئُونَ	وَالنَّصَارَى
indeed those who believed	and those who became Jews	and Sabians	and Christians
مَنْ آمَرَ بِاللَّهِ	وَالْيَوْمِ	الْآخِرِ	وَعَمِلَ صَالِحًا
whoever believed in Allah	and the Day	the Last	and did good deeds
فَلَا خَوْفٌ عَلَيْهِمْ	وَلَا هُمْ يَحْزَنُونَ	لَقَدْ أَخَذْنَا مِيثَاقَ	
then [shd. be] no fear on them	nor they shall grieve	verily We took [the] covenant	
بَنِي إِسْرَءِيلَ	وَأَرْسَلْنَا	إِلَيْهِمْ	رُسُلًا
[of] Israel	and We sent	to them	Messengers
كَلَّمَآ جَاءَهُمْ	رَسُولٌ	بِمَا	لَا تَهْوَى أَنْفُسُهُمْ
whenever came to them	a Messenger	with what	their souls liked not
فَرِيقًا كَذَّبُوا	وَفَرِيقًا يَقْتُلُونَ		
a group [of them] they denied	and a group [of them] they kill		

وَحَسِبُوا أَنَّ أَتْلَافَهُمْ فَتْنَةً فَعَمُوا وَصَمُوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُوا كَثِيرٌ مِنْهُمْ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٧١﴾ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَبْنَىٰ إِسْرَءِيلَ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ النَّارُ وَمَا لِلظَّالِمِينَ مِن أَنْصَارٍ ﴿٧٢﴾

71. They thought there will be no *Fitnah* (trial or punishment), so they became blind and deaf; after that Allāh turned to them (with forgiveness); yet again many of them became blind and deaf. And Allāh is All-Seer of what they do.
72. Surely, they have disbelieved who say: "Allāh is the Messiah [ʿĪsā (Jesus)], son of Maryam (Mary)." But the Messiah [ʿĪsā (Jesus)] said: "O Children of Israel! Worship Allāh, my Lord and your Lord." Verily, whosoever sets up partners (in worship) with Allāh, then Allāh has forbidden Paradise to him, and the Fire will be his abode. And for the *Zālimūn* (polytheists and wrongdoers) there are no helpers.

وَحَسِبُوا	أَنَّ أَتْلَافَهُمْ فَتْنَةً	فَعَمُوا	وَصَمُوا
and they thought	that [there] will not be a trial	so they became blind	and they became deaf

ثُمَّ تَابَ اللَّهُ	عَلَيْهِمْ	ثُمَّ عَمُوا
then Allah turned	to them (with forgiveness)	but (again) became blind
وَصَمُوا	كَثِيرٌ مِنْهُمْ	وَاللَّهُ
and became deaf	many of them	and Allah
لَقَدْ كَفَرَ	الَّذِينَ قَالُوا	إِنَّ اللَّهَ هُوَ
surely disbelieved	those who said	indeed Allah (is) He (Who is)
ابْنُ مَرْيَمَ	وَقَالَ الْمَسِيحُ	يَبْنَى
son (of) Mary	but the Messiah said	O Children
رَبِّي	وَرَبَّكُمْ	إِنَّهُ
my Lord	and your Lord	verily [he]
فَقَدْ حَرَّمَ اللَّهُ	عَلَيْهِ	الْجَنَّةَ
then indeed Allah has forbidden	to him	Paradise
وَمَا	لِلظَّالِمِينَ	مِنْ أَنْصَارٍ
and (there are) not	for the wrongdoers	any helpers

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَاحِدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾ أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ، وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٧٤﴾ مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ انْظُرْ كَيْفَ بُيِّنَ لَهُمُ الْآيَاتِ ثُمَّ انْظُرْ أَنَّي يُؤَفَكُونَ ﴿٧٥﴾

73. Surely, disbelievers are those who said: "Allāh is the third of the three (in a Trinity)." But there is no *Ilāh* (god) (none who has the right to be worshipped) but One *Ilāh* (God – Allāh). And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them. 74. Will they not turn with repentance to Allāh and ask His forgiveness? For Allāh is Oft-Forgiving, Most Merciful. 75. The Messiah ['Īsā (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that

passed away before him. His mother [Maryam (Mary)] was a *Siddiqah* [i.e. she believed in the Words of Allāh and His Books]. They both used to eat food (as any other human being, while Allāh does not eat). Look how We make the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to them; yet look how they are deluded away (from the truth).

لَقَدْ كَفَرَ	الَّذِينَ قَالُوا	إِنَّ اللَّهَ ثَالِثُ	ثَلَاثَةٌ
verily disbelieved	those who said	indeed Allah (is the) third	(of the) three
وَمَا	مِنْ إِلَهِ	إِلَّا إِلَهُ	وَاحِدٌ وَإِنْ لَّمْ يَنْتَهُوا
and (there is) no	[of] Ilah (god)	except Ilah (God)	they desist not
وَمَا يَقُولُونَ	لَيَمَسَنَّ الَّذِينَ	كَفَرُوا مِنْهُمْ	
from what they are saying	certainly shall befall on those who	disbelieved among them	
عَذَابٌ	أَلِيمٌ	أَفَلَا يَتُوبُونَ	إِلَى اللَّهِ
a torment	painful	(will) they not then turn (in repentance)?	to Allah
وَيَسْتَغْفِرُونَ	وَاللَّهُ	عَفُورٌ	رَحِيمٌ
and ask for His forgiveness	and Allah	(is) All-Forgiving	Most Merciful
مَا الْمَسِيحُ	ابْنُ مَرْيَمَ	إِلَّا رَسُولٌ	قَدْ خَلَتْ
(was) not the Messiah	(of) Mary son	except a Messenger	certainly have passed away
مِنْ قَبْلِهِ	الرُّسُلُ	وَأُمُّهُ	صَدِيقَةٌ
before him	the Messengers	and his mother	(was) a woman of truth
كَانَا	يَأْكُلَانِ الطَّعَامَ	أَنْظُرْ	كَيْفَ بَيَّنَّا لَهُمْ
they both used to	eat the food	see	how We make clear
الْآيَاتِ	ثُمَّ أَنْظُرْ	أَنَّى يُؤْفَكُونَ	
the signs	and see	how they are deluded away	

قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٧٦﴾ قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ﴿٧٧﴾

76. Say (O Muhammad ﷺ to mankind): "How do you worship besides Allāh something which has no power either to harm or benefit you? But it is Allāh Who is the All-Hearer, the All-Knower." 77. Say (O Muhammad ﷺ): "O people of the Scripture (Jews and Christians)! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray before and who misled many, and strayed (themselves) from the Right Path."

قُلْ	أَتَعْبُدُونَ	مِنْ دُونِ اللَّهِ	مَا لَا يَمْلِكُ	لَكُمْ
say	(do) you worship?	besides Allah	something which neither has power	for you
ضَرًا	وَلَا نَفْعًا	وَاللَّهُ	هُوَ السَّمِيعُ	الْعَلِيمُ
(to) harm	nor (to) benefit	and Allah	[He] (is) All-Hearing	All-Knowing
أَلِكْتَبِ	لَا تَغْلُوا	فِي دِينِكُمْ	غَيْرَ	الْحَقِّ
(of) the Scripture	exceed not (the) limits	in your religion	other than	the truth
وَلَا تَتَّبِعُوا أَهْوَاءَ	قَوْمٍ	قَدْ ضَلُّوا	مِنْ قَبْلُ	
and (do) not follow (the) desires	(of) a people	certainly who went astray	before	
وَأَضَلُّوا كَثِيرًا	وَضَلُّوا	عَنْ سَوَاءٍ	السَّبِيلِ	
and they misled many	and strayed	from (the) Right	Path	

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٨﴾ كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾ تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴿٨٠﴾

78. Those among the Children of Israel who disbelieved were cursed by the tongue of Dāwūd (David) and 'Isā (Jesus), son of Maryam (Mary). That was because they disobeyed (Allāh and the Messengers) and were ever transgressing beyond bounds. 79. They used not to forbid one another from Al-Munkar (wrong, evildoing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do. 80. You see many of them taking the disbelievers as their Auliya' (protectors and helpers). Evil indeed is that which

their own selves have sent forward before them; for that (reason) Allāh's Wrath fell upon them, and in torment they will abide.

لُعِنَ	الَّذِينَ كَفَرُوا	مِنْ بَنِي	إِسْرَءِيلَ	عَلَى لِسَانِ
were cursed	those who disbelieved	of (the) Children	(of) Israel	by (the) tongue
دَاوُدَ	وَعِيسَى ابْنِ مَرْيَمَ	ذَلِكَ	يَمَاعَصُوا	
(of) David	son and Jesus	(of) Mary	that (was)	(because) of what they disobeyed
وَكَانُوا	يَعْتَدُونَ	كَانُوا لَا	يَتَنَاهَوْنَ	عَنْ مُنْكَرٍ
and they were	transgressing	they did not	forbid each other from	wrong deeds
فَعَلُوهُ	لَيْشَ	مَا كَانُوا	يَفْعَلُونَ	
which they committed	evil indeed was	what they used to	do	
تَرَى كَثِيرًا	مِنْهُمْ	يَتَوَلَّوْنَ	الَّذِينَ كَفَرُوا	
you see many	of them	they make friends (with)	those who disbelieved	
لَيْشَ	مَا قَدَّمَتْ	هُمْ	أَنْفُسَهُمْ	أَنْ سَخَطَ اللَّهُ
evil indeed is	what has been sent forth	for them	themselves	(for) that Allah became angry
عَلَيْهِمْ	وَفِي الْعَذَابِ	هُمْ	خَالِدُونَ	
with them	and in the torment	they	(shall) abide forever	

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ وَمَا أَنْزَلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِنْهُمْ فَسِقُونَ ﴿٨١﴾ لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ ءَامَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ ءَامَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرِيكَ ذَلِكَ بَأَنَّ مِنْهُمْ قِسِيَسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾

81. And had they believed in Allāh, and in the Prophet (Muhammad ﷺ) and in what has been revealed to him, never would they have taken them (the disbelievers) as *Auliya'* (protectors and helpers); but many of them are *Fāsiqūn* (rebellious, disobedient to Allāh). 82. Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are *Al-Mushrikūn*, and you will find the nearest in love to the believers (Muslims)

those who say: "We are Christians." That is because amongst them are priests and monks, and they are not proud.

وَمَا أُنزِلَ	وَالنَّبِيِّ	يُؤْمِنُونَ بِاللَّهِ	وَلَوْ كَانُوا
and what has been sent down	and the Prophet	believed in Allah	and if they had
مِنْهُمْ	وَلَكِنَّ كَثِيرًا	أَوْلِيَاءَ	مَا اتَّخَذُوهُمْ
of them	[and] but many	(as) friends	they would have not taken them
إِلَيْهِ	لَتَجِدَنَّ أَشَدَّ	فَنَاسِقُونَ	
to him	(among) the people	verily you will find most hostile	(are) disobedient (to Allah)
وَالَّذِينَ أَشْرَكُوا	الْيَهُودَ	لِلَّذِينَ آمَنُوا	عَدَاوَةً
and those who set partners (with Allah)	the Jews	to those who have believed	(in) enmity
لِلَّذِينَ آمَنُوا	مَوَدَّةً	وَلَتَجِدَنَّ أَقْرَبَهُمْ	
to those who have believed	(in) love	and verily you will find nearest of them	
قَسِيسِينَ	مِنْهُمْ	ذَٰلِكَ بِأَنَّ	نَصَرَى
(are) priests	among them	that (is) because	(are) Christians
وَرُهبَانًا	وَأَنَّهُمْ	لَا يَسْتَكْبِرُونَ	
and monks	and that they	are not arrogant	

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا ءَامَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٣﴾ وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٨٤﴾

83. And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad ﷺ), you see their eyes overflowing with tears because of the truth they have recognised. They say: "Our Lord! We believe; so write us down among the witnesses. 84. "And why should we not believe in Allāh and in that which has come to us of the truth (Islamic Monotheism)? And we wish that our Lord will admit us (into Paradise on the Day of Resurrection) along with the righteous people (Prophet Muhammad ﷺ and his Companions ﷺ)."

وَإِذَا سَمِعُوا	مَا أُنزِلَ	إِلَى الرَّسُولِ	تَرَى أَعْيُنُهُمْ
and when they hear	what has been sent down	to the Messenger	you see their eyes
تَفِيضُ مِنَ الدَّمْعِ	مِمَّا عَرَفُوا	مِنَ الْحَقِّ	يَقُولُونَ
overflow with tears	of what they have recognised	(because) of the truth	they say
رَبَّنَا ءَامَنَّا	فَاكْتُبْنَا	مَعَ الشَّاهِدِينَ	وَمَا لَنَا
our Lord we have believed	so write us down	with the witnesses	and what
لَا نُؤْمِنُ	بِاللَّهِ	وَمَا جَاءَنَا	مِنَ الْحَقِّ وَنَطْمَعُ
we believe not	in Allah	and (in) that which has come to us	of the truth and we wish
أَنْ يُدْخِلَنَا	رَبُّنَا	مَعَ الْقَوْمِ	الصَّالِحِينَ
that will admit us (in Paradise)	our Lord	with the people	[the] righteous

فَأَثَبَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٥﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٨٦﴾ يَتَأَيَّهَا الَّذِينَ ءَامَنُوا لَا تُحَرِّمُوا طَيِّبَتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٨٧﴾

85. So because of what they said, Allāh rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever. Such is the reward of Al-Muhsinūn (the good-doers). 86. But those who disbelieved and denied Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.), they shall be the dwellers of the (Hell) Fire. 87. O you who believe! Make not unlawful the Tayyibāt (all that is good as regards foods, things, deeds, beliefs, persons) which Allāh has made lawful to you, and transgress not. Verily, Allāh does not like the transgressors.

فَأَنبَهُمُ اللَّهُ	بِمَا قَالُوا	جَنَّاتٍ	تَجْرِي مِنْ تَحْتِهَا
so Allah rewarded them	for what they said	Gardens	flowing under them
الْأَنْهَارُ	خَالِدِينَ	فِيهَا	وَذَلِكَ
the rivers (streams)	they (would) abide forever	in it (therein)	and that
جَزَاءُ	الْمُحْسِنِينَ	وَالَّذِينَ كَفَرُوا	وَكَذَبُوا
(is the) reward	(of) the good-doers	and those who disbelieved	and denied
أُولَئِكَ	أَصْحَابُ	الْجَحِيمِ	يَتَأْتِيهَا
those	(are the) dwellers	(of) the Fire	O (you)
طَيِّبَاتٍ	مَا أَحَلَّ اللَّهُ	لَكُمْ	وَلَا تَعْتَدُوا
(the) good things	which Allah has made lawful	to you	and transgress not
إِنَّ اللَّهَ	لَا يُحِبُّ	الْمُعْتَدِينَ	
indeed Allah	(does) not like	the transgressors	

وَكُلُوا مِمَّا رَزَقَكُمْ اللَّهُ حَلَالًا طَيِّبًا وَأَتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٨٥﴾ لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ فَكَفَرْتُمْ بِهِ إِطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كَسَوْتُمْهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَرَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٦﴾

88. And eat of the things which Allāh has provided for you, lawful and good,

and fear Allāh in Whom you believe. 89. Allāh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation (a deliberate oath) feed ten *Masākīn* (needy persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allāh makes clear to you His *Ayāt* (evidences, proofs, verses, lessons, signs, revelations, etc.) that you may be grateful.

وَكُلُوا	مِمَّا	رَزَقَكُمُ اللَّهُ	حَلَالًا طَيِّبًا	وَاتَّقُوا اللَّهَ	الَّذِي
and eat	of what	Allah has provided you	good lawful	and fear Allah	Whom
أَنْتُمْ	بِهِ	مُؤْمِنُونَ ﴿٨٩﴾	لَا يُؤَاخِذُكُمُ اللَّهُ	بِاللَّغْوِ	
you	in Him	(are) believers	Allah will not call you to account	of futile	
فِي أَيْمَانِكُمْ	وَلَكِنْ يُؤَاخِذُكُمْ	بِمَا			
in your oaths	[and] but He will call you to account	for what			
عَقَّدْتُمُ الْأَيْمَانَ	فَكَفَّرْتُمُوهُ	إِطْعَامُ	عَشْرَةَ	مَسْكِينٍ	
you earnestly swore (in) oaths	so its expiation	(is) feeding	ten	needy persons	
مِنْ أَوْسَطٍ	مَا	تُطْعَمُونَ أَهْلِيكُمْ	أَوْ كَسَوْتُمْهُمْ	أَوْ تَحْرِيرِ	
of average	(of) what	you feed your families	or clothing them	or freeing	
رَقَبَةٍ	فَمَنْ	لَمْ يَجِدْ	فَصِيَامُ	ثَلَاثَةِ	أَيَّامٍ ذَلِكَ
(of) a slave	but who	(did) not find (that)	then fasting	(of) three	days that
كَفَّرَهُ	أَيْمَانِكُمْ	إِذَا حَلَفْتُمْ	وَأَحْفَظُوا أَيْمَانَكُمْ		
(is the) expiation	(of) your oaths	when you have sworn	and keep your oaths		
كَذَلِكَ يُبَيِّنُ اللَّهُ	لَكُمْ	آيَاتِهِ	لَعَلَّكُمْ تَشْكُرُونَ ﴿٩٠﴾		
thus Allah makes clear	to you	His Signs	so that you may give thanks		

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْحَقُّرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ

وَيُصَدِّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْهَوْنَ ﴿٩٠﴾

90. O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and *Al-Ansāb*, and *Al-Azlām* (arrows for seeking luck or decision) are abominations of *Shaitān's* (Satan's) handiwork. So avoid (strictly all) that (abominations) in order that you may be successful. 91. *Shaitān* (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allāh and from *As-Salāt* (the prayer). So, will you not then abstain?

يَأْتِيهَا	الَّذِينَ آمَنُوا	إِنَّمَا الْخَمْرُ	وَالْمَيْسِرُ
O (you)	who believe	verily the intoxicants	and game of chance (gambling)
وَالْأَنْصَابُ	وَالْأَزْلَامُ	رِجْسٌ	مِنْ عَمَلٍ
and sacrifices at altars	and divining arrows	(are) abominations	of handiwork
الشَّيْطَانِ	فَاجْتَنِبُوهُ	لَعَلَّكُمْ تَفْلِحُونَ ﴿٩١﴾	إِنَّمَا يُرِيدُ الشَّيْطَانُ
(of) Satan	so avoid it	so that you may attain success	Satan wants only
أَنْ يُوقِعَ بَيْنَكُمْ	الْعَدَاوَةَ	وَالْبَغْضَاءَ	فِي الْخَمْرِ
that he excites between you	enmity	and hatred	with intoxicants
وَالْمَيْسِرِ	وَيُصَدِّكُمْ	عَنْ ذِكْرِ اللَّهِ	
and games of chance (gambling)	and hinder you	from (the) remembrance (of) Allāh	
وَعَنِ الصَّلَاةِ	فَهَلْ أَنْتُمْ	مُنْهَوْنَ ﴿٩٢﴾	
and from the prayer	so (will) you?	(be of those) who abstain	

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأَحْذَرُوا فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلَّغُ الْمُبِينُ ﴿٩٢﴾
لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿٩٣﴾

92. And obey Allāh and the Messenger (Muhammad ﷺ), and beware (of even coming near to drinking or gambling or *Al-Ansāb*, or *Al-Azlām*) and fear Allāh. Then if you turn away, you should know that it is Our Messenger's duty to convey (the Message) in the clearest way. 93. Those who believe and do

righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allāh (by keeping away from things forbidden by Him), and believe and do righteous good deeds, and again fear Allāh and believe, and once again fear Allāh and do good deeds with *Ihsān* (perfection). And Allāh loves the good-doers.

وَأَطِيعُوا اللَّهَ	وَأَطِيعُوا الرَّسُولَ	وَأَحْذَرُوا	فَإِنْ تَوَلَّيْتُمْ
and obey Allah	and obey the Messenger	and beware	but if you turn away
فَاعْلَمُوا أَنَّمَا	عَلَى رَسُولِنَا	الْبَلَّغُ	الْمِثْنُ ۝ لَيْسَ
only then know	upon Our Messenger	the conveyance	(there) is not plain
عَلَى الَّذِينَ ءَامَنُوا	وَعَمِلُوا الصَّالِحَاتِ	جُنَاحٌ	فِيمَا طَعِمُوا
on those who believed	and did righteous deeds	any sin	for what they ate
إِذَا مَا اتَّقَوْا	وَعَمِلُوا الصَّالِحَاتِ	وَعَامَنُوا	ثُمَّ اتَّقَوْا
when they fear (Allah)	and do righteous deeds	and believe	then they fear (Allah)
وَعَامَنُوا	ثُمَّ اتَّقَوْا	وَأَحْسَنُوا	وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ۝
and believe	then they fear (Allah)	and do good	and Allah loves the good-doers

يَأْتِيهَا الَّذِينَ ءَامَنُوا لِيَبْلُوَنَّهُمْ اللَّهُ شَيْءٍ مِّنَ الصَّيْدِ تَنَالَهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ. بِالْغَيْبِ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ۝ يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ وَمَن قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بَلِغَ الْكَعْبَةِ أَوْ كَفَرَةٌ طَعَامُ مَسْكِينٍ أَوْ عَدْلٌ ذَلِكَ صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهُ. عَفَا اللَّهُ عَمَّا سَلَفَ وَمَن عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ۝

94. O you who believe! Allāh will certainly make a trial of you with something in (the matter of) the game that is well within the reach of your hands and your lances, that Allāh may test who fears Him unseen. Then whoever transgresses thereafter, for him there is a painful torment. 95. O you who believe! Kill not the game while you are in a state of *Ihrām* [for Hajj or 'Umrah (pilgrimage)], and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'bah, of an eatable animal (i.e. sheep, goat, cow, camel) equivalent to the

one he killed, as adjudged by two just men among you; or, for expiation, he should feed *Masākin* (needy persons), or its equivalent in *Saum* (fasting), that he may taste the heaviness (punishment) of his deed. Allāh has forgiven what is past, but whosoever commits it again, Allāh will take retribution from him. And Allāh is All-Mighty, All-Able of Retribution.

يَتَأْتِيهَا	الَّذِينَ ءَامَنُوا	لِيَبْلُوَنَّكُمْ اللَّهُ	بِشَيْءٍ	مِّنَ الصَّيْدِ
O (you)	who believe	surely Allah will try you	with something	of the game
تَنَالُهُ	أَيْدِيكُمْ	وَرِمَاحُكُمْ	لِيَعْلَمَ اللَّهُ	مَنْ
which can be taken	(by) your hands	and your lances	so that Allah knows	who
يَخَافُهُ	بِالْغَيْبِ	فَمَنْ أَعَدَّى	بَعْدَ ذَلِكَ	فَلَهُ
fears Him	in the unseen	then whoever transgressed	after	then for him
عَذَابٌ	أَلِيمٌ	يَتَأْتِيهَا	الَّذِينَ ءَامَنُوا	لَا تَقْتُلُوا الصَّيْدَ
(is) a torment	painful	O (you)	who believe	kill not the game
حُرْمٌ	وَمَنْ	قَتَلَهُ	مِنْكُمْ	مُتَعَمِّدًا
(are) in (a state of) Ihram	and whosoever	killed it	of you	intentionally
مِثْلُ	مَا قَتَلَ	مِنَ النَّعَمِ	يَحْكُمُ بِهِ	ذَوَا عَدْلٍ
(is) like	what he killed	of the cattle	judged by	two just men
هَدْيًا	بَلَغَ	الْكَعْبَةِ	أَوْ كَفَّرَةً	طَعَامٌ
an offering	brought	(to) the Ka'bah	or expiation	feeding
أَوْ عَدَلٌ	ذَلِكَ	صِيَامًا	لِيَذُوقَ وَبَالَ	أَمْرِهِ
or equivalent	(to) that	fasting	so that he tastes heaviness	(of) his deed
عَفَا اللَّهُ	عَمَّا سَلَفَ	وَمَنْ عَادَ	فَيَنْقِمُ اللَّهُ	
Allah pardoned	what has passed	but who repeated (it)	then Allah will take retribution	
مِنْهُ	وَاللَّهُ	عَزِيزٌ	ذُو انْتِقَامٍ	
from him	and Allah	(is) All-Mighty	Lord of Retribution	

أَحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ. مَتَعَالِكُمْ وَلِلسَّيَّارَةِ وَحُرْمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ

حُرْمًا وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩٦﴾ جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَمًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٩٧﴾

96. Lawful to you is (the pursuit of) water game and its use for food – for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land game as long as you are in a state of *Ihrām* (for *Hajj* or '*Umrah*'). And fear Allāh to Whom you shall be gathered back. 97. Allāh has made the Ka'bah, the Sacred House, an asylum of security and benefits (e.g., *Hajj* and '*Umrah*') for mankind, and also (made sacred) the Sacred Month and the animals of offerings and the garlanded (people or animals, marked with the garlands on their necks made from the outer part of the stem of the Makkah trees for their security), that you may know that Allāh has knowledge of all that is in the heavens and all that is in the earth, and that Allāh is All-Knower of each and everything.

أَحِلَّ لَكُمْ	صَيْدُ	الْبَحْرِ	وَطَعَامُهُ.	مَتَعًا	لَكُمْ
lawful to you is	game	(of) water (sea)	and its eating	(as) provision	for you
وَاللَّسْيَارَةَ	وَحُرْمَ	عَلَيْكُمْ	صَيْدُ	الْبَرِّ	مَا دُمْتُمْ
and for the travellers	but is forbidden	to you	hunting	(on) land	while you are
حُرْمًا	وَاتَّقُوا اللَّهَ	الَّذِي	إِلَيْهِ تُحْشَرُونَ ﴿٩٦﴾		
in (a state of) Ihram	and fear Allah	(to) Whom	[to Him] you shall be gathered		
جَعَلَ اللَّهُ الْكَعْبَةَ	الْبَيْتَ	الْحَرَامَ	قِيَمًا	لِلنَّاسِ	
Allah has made the Ka'bah	the House	Sacred	an establishment	for people	
وَالشَّهْرَ	الْحَرَامَ	وَالْهَدْيَ	وَالْقَلَائِدَ	ذَلِكَ	
and the Month	Sacred	and the animals of offerings	and the garlanded	this (is)	
لِتَعْلَمُوا	أَنَّ اللَّهَ يَعْلَمُ	مَا	فِي السَّمَوَاتِ	وَمَا	
so that you may know	that Allah knows	what	(is) in the heavens	and what	
فِي الْأَرْضِ	وَأَنَّ اللَّهَ	بِكُلِّ	شَيْءٍ	عَلِيمٌ ﴿٩٧﴾	
(is) in the earth	and that Allah	of every	thing	(is) All-Knower	

أَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٨﴾ مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ
وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٩٩﴾ قُلْ لَا يَسْتَوِي الْخَيْرُ وَالْطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ
الْخَيْرِ فَاتَّقُوا اللَّهَ يَتَأُولَىٰ إِلَّا لِبَبِّ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠٠﴾

98. Know that Allāh is Severe in punishment and that Allāh is Oft-Forgiving, Most Merciful. 99. The duty of the Messenger [i.e. Our Messenger Muhammad ﷺ whom We have sent to you, (O mankind)] is nothing but to convey (the Message). And Allāh knows all that you reveal and all that you conceal. 100. Say (O Muhammad ﷺ): "Not equal are *Al-Khabīth* (all that is evil and bad as regards things, deeds, beliefs, persons and foods) and *At-Tayyib* (all that is good as regards things, deeds, beliefs, persons and foods), even though the abundance of *Al-Khabīth* may please you." So fear Allāh, O men of understanding in order that you may be successful.

عَفُورٌ	وَأَنَّ اللَّهَ	الْعِقَابِ	أَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ
(is) All-Forgiving	and that Allah	(is) punishment	know that Allah (is) Severe
وَاللَّهُ يَعْلَمُ	إِلَّا الْبَلَاغُ	عَلَى الرَّسُولِ	مَا رَحِيمٌ
and Allah knows	but to convey (the message)	(is) on the Messenger	not Most Merciful
وَالطَّيِّبُ	لَا يَسْتَوِي الْخَيْرُ	قُلْ	وَمَا تَكْتُمُونَ
and good [things]	not equal are bad [things]	say	and what you conceal
فَاتَّقُوا اللَّهَ	الْخَيْرِ	كثْرَةُ	وَلَوْ أَعْجَبَكَ
so fear Allah	(of) bad [things]	(the) abundance	even though fascinates you
لَعَلَّكُمْ تُفْلِحُونَ	إِلَّا لِبَبِّ	يَتَأُولَىٰ	
so that you may succeed	(of) understanding	O men	

يَتَأُولَىٰ الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ بُدِلَ لَكُمْ تَسْؤُكُمْ وَإِنْ تَسْأَلُوا عَنْهَا حِينَ
يُنْزَلِ الْقُرْءَانُ يُبَدِّلْكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿١٠١﴾ قَدْ سَأَلَهَا قَوْمٌ مِّنْ
قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٢﴾ مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ
وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَثُرُهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾

101. O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'ān is being revealed, they will be made plain to you. Allāh has forgiven that, and Allāh is Oft-Forgiving, Most Forbearing. 102. Before you, a community asked such questions, then on that account they became disbelievers. 103. Allāh has not instituted things like *Bahīrah* or a *Sā'ibah* or a *Wasīlah* or a *Hām* (all these animals were liberated in honour of idols as practised by pagan Arabs in the pre-Islamic period). But those who disbelieve invent lies against Allāh, and most of them have no understanding.

يَتَأْتِيهَا	الَّذِينَ ءَامَنُوا	لَا تَسْأَلُوا	عَنْ أَشْيَاءَ	إِنْ تُبَدِّ
O (you)	who believe	ask not	about the things	if they are made clear
لَكُمْ	تَسْؤُكُمْ	وَإِنْ تَسْأَلُوا	عَنْهَا	حِينَ
to you	they would trouble you	and if you will ask	about these	while
يُنَزَّلُ الْقُرْآنُ	تُبَدِّلُكُمْ	عَفَا اللَّهُ عَنْهَا		
the Quran is being revealed	they would be made clear to you	Allah has forgiven that		
وَاللَّهُ	غَفُورٌ	حَلِيمٌ	قَدْ سَأَلَهَا	قَوْمٌ
and Allah	(is) All-Forgiving	All-Forbearing	indeed asked such (questions)	a people
مِّن قَبْلِكُمْ	ثُمَّ أَصْبَحُوا	بِهَا	كَافِرِينَ	
before you	then they became	on it (that account)	disbelievers	
مَا جَعَلَ اللَّهُ	مِنْ بَحِيرَةٍ	وَلَا سَائِبَةٍ	وَلَا وَصِيلَةٍ	
neither Allah has instituted	of (things like) a Bahira	nor a Saibah	nor a Wasilah	
وَلَا حَامٍ	وَلَكِنَّ الَّذِينَ كَفَرُوا	يَقْتَرُونَ عَلَى اللَّهِ الْكَذِبَ		
nor a Ham	(and) but those who disbelieve	invent a lie against Allah		
وَأَكْثَرُهُمْ	لَا يَعْقِلُونَ			
but most of them	(do) not understand			

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا ۖ أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٠٤﴾ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنفُسَكُمْ لَا

يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فِئْتَبِثُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٤﴾

104. And when it is said to them: "Come to what Allāh has revealed and to the Messenger (Muhammad ﷺ for the verdict of that which you have made unlawful)." They say: "Enough for us is that which we found our fathers following," even though their fathers had no knowledge whatsoever and nor guidance. 105. O you who believe! Take care of your own selves. If you follow the (right) guidance [and enjoin what is right (Islamic Monotheism and all that Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden)] no hurt can come to you from those who are in error. The return of you all is to Allāh, then He will inform you about (all) that which you used to do.

وَأِذَا قِيلَ	لَهُمْ تَعَالَوْا	إِلَى مَا أَنْزَلَ اللَّهُ	وَالِى الرُّسُولِ
and when it is said	to them	to what Allah has revealed	and to the Messenger
قَالُوا أَحْسَبْنَا	مَا وَجَدْنَا	عَلَيْهِ	ءَابَاءَنَا
they say suffices us	what we found	upon it	our forefathers
أَوْ لَوْ كَانَ ءَابَاؤُهُمْ	لَا يَعْلَمُونَ شَيْئًا	وَلَا يَهْتَدُونَ ﴿١٠٥﴾	
even though their forefathers were?	not knowing anything	nor they had guidance	
يَا أَيُّهَا	الَّذِينَ ءَامَنُوا	عَلَيْكُمْ	أَنْفُسَكُمْ
O (you)	who believe	on you	(is to take care of) your own selves
لَا يَضُرُّكُمْ	مَنْ ضَلَّ	إِذَا اهْتَدَيْتُمْ	إِلَى اللَّهِ مَرْجِعُكُمْ
will not harm you	who goes astray	when you are guided	to Allah (is) return of you
جَمِيعًا	فِئْتَبِثُكُمْ	بِمَا كُنْتُمْ	تَعْمَلُونَ ﴿١٠٥﴾
all	then He will inform you	of what you had been	doing

يَا أَيُّهَا الَّذِينَ ءَامَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدُكُمْ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِّنْكُمْ أَوْ ءَاخَرَانِ مِّنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصْبَحْتُمْ مَصِيبَةُ الْمَوْتِ تَحْسِبُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيَقْسِمَانِ بِاللَّهِ إِنْ أَرَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذًا لَّمِنَ الْآثِمِينَ ﴿١٠٦﴾

106. O you who believe! When death approaches any of you, and you make a bequest, (then take) the testimony of two just men of your own folk or (if you don't find) two others from outside, while you are travelling through the land and death befalls on you. Detain them both after *As-Salāt* (the prayer), (then) if you are in doubt (about their truthfulness), let them both swear by Allāh (saying): "We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall not hide the Testimony of (i.e., ordained by) Allāh, for then indeed we should be of the sinful."

يَتَأْتِيهَا	الَّذِينَ آمَنُوا	شَهَدَةُ	بَيْنَكُمْ	إِذَا	حَضَرَ أَحَدَكُمْ
O (you)	who believe	(take) witness	between you	when	approaches any of you
الْمَوْتُ	حِينَ	الْوَصِيَّةِ	اِثْنَانِ	ذَوَا عَدْلٍ	مِنْكُمْ
the death	while	(making) a will	two	just men	among you
مِنْ غَيْرِكُمْ	إِنْ أَنْتُمْ ضَرَبْتُمْ	فِي الْأَرْضِ	فَأَصْبَحْتُمْ		
from (among) other than you	if you are travelling	through the land	and befalls you		
مُصِيبَةٌ	الْمَوْتُ	تَحْبِسُونَهُمَا	مِنْ بَعْدِ	الصَّلَاةِ	
calamity	(of) the death	you detain them both	after	the prayer	
فَيَقْسِمَانِ	بِاللَّهِ	إِنْ أَرَبْتُمْ	لَا نَشْتَرِي	بِهِ	
and let them both swear	by Allah	if you doubt (them)	we will not sell	it for	
ثَمَنًا	وَلَوْ كَانَ ذَا قُرْبَىٰ	وَلَا نَكْتُمُ	شَهَادَةَ اللَّهِ		
a price	even if he is a near relative	and we will not conceal	(the) Testimony (of) Allah		
إِنَّا	إِذَا	لَمِنَ الْأَثِمِينَ			
indeed we	then	surely (will be) among the sinners			

فَإِنْ عَثَرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّا إِثْمًا فَاخْرَاجْهُمَا مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوَّلِينَ فَيَقْسِمَانِ بِاللَّهِ لَشَهِدْنَا أَحَقُّ مِنْ شَهِدَتِيهِمَا وَمَا أَعْتَدْنَا إِنَّا إِذَا لَمِنَ الظَّالِمِينَ ۚ ذَلِكَ أَدْفَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهِهَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَنُ بَعْدَ أَيْمَنِهِمْ ۚ وَانْقُؤُوا اللَّهَ وَاسْمَعُوا ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ۚ

107. If then it gets known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right. Let them swear by Allāh (saying): "We affirm that our testimony is truer than that of both of them, and that we have not trespassed (the truth), for then indeed we should be of the wrongdoers." 108. That should make it closer (to the fact) that their testimony would be in its true shape (and thus accepted), or else they would fear that (other) oaths would be admitted after their oaths. And fear Allāh and listen (with obedience to Him). And Allāh guides not the people who are *Al-Fāsiqūn* (the rebellious and disobedient).

فَإِنْ	عُثِرَ عَلَىٰ	أَنَّهُمَا اسْتَحَقَّا	إِنَّمَا	فَعَاخَرَانِ يَقُولَانِ
then if	it is discovered	that the two were guilty	(of) sin	then two others shall stand
مَقَامَهُمَا	مِنَ الَّذِينَ	اسْتَحَقَّ عَلَيْهِمُ	الْأَوْلَىٰ	
(in) their place	from (among) those who	have a lawful right over them	the nearest in kin	
فَيُقْسِمَانِ	بِاللَّهِ	لَشَهَادَتُنَا	أَحَقُّ	
and let them both swear	by Allah	surely our testimony	(is) truer	
مِنْ شَهَادَتِهِمَا	وَمَا اعْتَدَيْنَا	إِنَّا		
than (the) testimony of the (other) two	and we have not transgressed	indeed we		
إِذَا	لَمِنَ الظَّالِمِينَ	ذَلِكَ	أَدْنَىٰ	أَنْ يَأْتُوا
then	surely (will be) among the wrongdoers	that	(is) closer	that they give
بِالشَّهَادَةِ	عَلَىٰ وَجْهِهَا	أَوْ يَخَافُوا	أَنْ تُرَدَّ	أَيْمُنُ
evidence	in its (true) form	or they fear	that will be refuted	(their) oaths
بَعْدَ	أَيْمَنِهِمْ	وَاتَّقُوا اللَّهَ	وَأَسْمِعُوا	وَاللَّهِ
after	their (others) oaths	so fear Allah	and listen	and Allah
لَا يَهْدِي الْقَوْمَ		الْفَاسِقِينَ		
(does) not guide the people		(who are) the transgressors		

﴿يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّمُ الْغُيُوبِ﴾
 إِذْ قَالَ اللَّهُ يُعِيسَى ابْنُ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَلَدِكَ إِذْ أُيِّدْتُكَ بِرُوحِ

الْقُدُسُ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ
وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنْفُخُ فِيهَا فَتَكُونُ
طَيْرًا بِإِذْنِي وَتُتْرَى الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَى بِإِذْنِي وَإِذْ
كَفَفْتُ بَنِي إِسْرَءِيلَ يَدَ عَنْكَ إِذْ جِئْتَهُمْ بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِن هَذَا
إِلَّا سِحْرٌ مُبِينٌ ﴿١٠٩﴾

109. On the Day when Allāh will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)?" They will say: "We have no knowledge, verily, only You are the All-Knower of all that is hidden (or unseen)." 110. (Remember) when Allāh will say (on the Day of Resurrection): "O 'Isā (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with *Ruh-ul-Qudus* [Jibrāil (Gabriel)] so that you spoke to the people in the cradle and in maturity; and when I taught you writing, *Al-Hikmah* (the power of understanding), the Taurāt (Torah) and the Injil (Gospel); and when you made out of the clay, a figure like that of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) as you came to them with clear proofs, and the disbelievers among them said: 'This is nothing but evident magic.'"

يَقُولُ		يَجْمَعُ اللَّهُ الرُّسُلَ		يَوْمَ
and will say		Allah will gather the Messengers		(on the) Day (when)
أَنْتَ	إِنَّكَ	لَنَا	قَالُوا لَا عِلْمَ	مَاذَا أُجِبْتُمْ
You	verily [You]	we have	they said no knowledge	what answer you were given
ابْنِ	يَعِيسَى	إِذْ قَالَ اللَّهُ		عَلَّمَ الْغُيُوبِ ﴿١١٠﴾
son	O Jesus	(remember) when Allah said	(are) All-Knower (of)	the hidden things
إِذْ	وَعَلَىٰ وَلَدَتِكَ	عَلَيْكَ	اذْكُرْ نِعْمَتِي	مَرْيَمَ
when	and upon your mother	upon you	remember My Favour	(of) Mary

أَيَّدْتُكَ	بِرُوحِ الْقُدُسِ	تُكَلِّمُ النَّاسَ	فِي الْمَهْدِ
I strengthened you	with the Holy Spirit	you speak to the people	in the cradle
وَكَهْلًا	وَإِذَا	عَلَّمْتُكَ	الْكِتَابَ وَالْحِكْمَةَ
and (in) maturity	and when	I taught you	the Book and the Wisdom
وَالْإِنْجِيلَ	وَإِذَا تَخَلَّقُ	مِنَ الطِّينِ	كَهَيَّةِ
and the Gospel	and when you make	from the clay	like (the) figure
بِإِذْنِي	فَتَنْفُخُ	فِيهَا	فَتَكُونُ طَيْرًا
by My Leave	and you breathe	into it	and it becomes a bird
وَتُبْرِئُ الْأَكْمَهَ	وَالْأَبْرَصَ	بِإِذْنِي	وَإِذَا تَخْرُجُ
and you heal the born blind	and the leper	by My Leave	and when you raise
الْمَوْتَى	بِإِذْنِي	وَإِذَا كَفَفْتُ	بَنِي إِسْرَءِيلَ عَنْكَ
the dead	by My Leave	and when I restrained	(of) Israel from you
إِذَا	حِثَّهُمْ	بِالْبَيِّنَاتِ	فَقَالَ
when	you came to them	with clear proofs	and said
مِنْهُمْ	إِنْ هَذَا	إِلَّا سِحْرٌ	مُّبِينٌ
among them	this (is) not	but a magic	clear

وَإِذَا أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي قَالُوا ءَامِنَّا وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴿١١١﴾ إِذْ قَالَ الْحَوَارِيُّونَ يَعْيسَى ابْنُ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١١٢﴾ قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَنَطْمِئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَّقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ ﴿١١٣﴾

111. And when I (Allāh) inspired Al-Hawāriyyūn [the disciples of 'Īsā (Jesus)] to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims." 112. (Remember) when Al-Hawāriyyūn (the disciples) said: "O 'Īsā (Jesus), son of Maryam (Mary)! Can your Lord send down to us a table spread (with food) from heaven?" 'Īsā (Jesus) said: "Fear Allāh, if you are

indeed believers." 113. They said: "We wish to eat thereof and to satisfy our hearts (to be stronger in Faith), and to know that you have indeed told us the truth and that we ourselves be its witnesses."

وَاِذَا اَوْحَيْتُ	اِلَى الْحَوَارِيِّنَ اَنْ اٰمِنُوْا	بِ	وَبِرْسُوْلِي	قَالُوْا
and when I inspired	to the disciples	to believe	in Me	and in My Messenger
they said				
ءَاٰمَنَّا	وَأَشْهَدُ	بِاَنَّا	مُسْلِمُوْنَ	اِذْ قَالَ
we believed	and bear witness	that indeed we	(are) Muslims	when said
the disciples				
يٰعِيسٰى	ابْنُ	مَرْيَمَ	هَلْ يَسْتَطِيعُ رَبُّكَ	اَنْ يُنْزِلَ
O Jesus	son	(of) Mary	(does) your Lord have power?	to send down
to us				
مَاۡيِدَةً	مِّنَ السَّمَآءِ	قَالَ	اَتَّقُوا اللّٰهَ	اِنْ كُنْتُمْ مُّؤْمِنِيْنَ
a table spread	from the heaven	he said	fear Allah	if you are believers
they said				
نُرِيْدُ	اَنْ نَّأْكُلَ	مِنْهَا	وَتَطْمَئِنَّ قُلُوْبُنَا	وَنَعْلَمَ
we wish	that we eat	of it	and our hearts be satisfied	and we know
that				
قَدْ صَدَقْتُنَا	وَنَكُوْنُ	عَلَيْهَا	مِنَ الشَّٰهِدِيْنَ	
indeed you have told us the truth	and we be	on that	among the witnesses	

قَالَ عِيسٰى ابْنُ مَرْيَمَ اَللّٰهُمَّ رَبَّنَا اَنْزِلْ عَلَيْنَا مَائِدَةً مِّنَ السَّمَآءِ تَكُوْنُ لَنَا عِيْدًا لِأَوَّلِنَا وَءَاخِرِنَا وَءَايَةً مِّنْكَ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّزٰقِيْنَ ﴿١١٤﴾ قَالَ اللّٰهُ اِنِّیْ مُنْزِلُهَا عَلَیْكُمْ فَمَنْ یَكْفُرْ بَعْدَ مِّنْكُمْ فَاِنِّیْ اَعْذِبُهٗ عَذَابًا لَاْ اَعْذِبُهٗٓ اَحَدًا مِّنَ الْعٰلَمِیْنَ ﴿١١٥﴾

114. 'Isā (Jesus), son of Maryam (Mary), said: "O Allāh, our Lord! Send us from the heaven a table spread (with food) that there may be for us – for the first and the last of us – a festival and a sign from You; and provide us with sustenance, for You are the Best of sustainers." 115. Allāh said: "I am going to send it down to you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among (all) the 'Ālamīn (mankind and jinn)."

قَالَ	عِيسٰى	ابْنُ	مَرْيَمَ	اَللّٰهُمَّ	رَبَّنَا	اَنْزِلْ عَلَيْنَا
said	Jesus	son	(of) Mary	O Allah	our Lord	send down upon us

لَاؤَلِنَا	عِيدًا	تَكُونُ لَنَا	مِنَ السَّمَاءِ	مَائِدَةً
for first of us	a festival	which will be for us	from the heaven	a table spread
وَأَنْتَ	وَأَرْزُقْنَا	مِنْكَ	وَأَيَّةٌ	وَأَآخِرُنَا
and You	and provide us (sustenance)	from You	and a sign	and last of us
مُنْزِلَهَا	إِنِّي	قَالَ اللَّهُ	الرَّازِقِينَ	خَيْرٌ
(will) send it down	verily I	Allah said	(of) the sustainers	(are the) Best
فَإِنِّي	مِنْكُمْ	بَعْدُ	فَمَنْ يَكْفُرْ	عَلَيْكُمْ
then verily I	among you	after (that)	but whoever disbelieves	to you
مِنَ الْعَالَمِينَ	أَحَدًا	لَا أُعَذِّبُهُ	عَذَابًا	أُعَذِّبُهُ
of the worlds	anyone	(such as) I have not punished	(with) a torment	will punish him

وَإِذْ قَالَ اللَّهُ يَٰعِيسَىٰ ابْنَ مَرْيَمَ ۖ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلَهَيْنِ مِن دُونِ اللَّهِ قُلْتُ
سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ قُلْتُهُ، فَقَدْ عَلِمْتَهُ، تَعْلَمُ مَا فِي
نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَالِمُ الْغُيُوبِ ﴿١١٦﴾

116. And (remember) when Allāh will say (on the Day of Resurrection): "O 'Īsā (Jesus), son of Maryam (Mary)! Did you say to men: 'Worship me and my mother as two gods besides Allāh?' " He will say: "Glorified are You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden (and unseen).

لِلنَّاسِ	ۖ أَنْتَ قُلْتَ	مَرْيَمَ	ابْنَ	يَٰعِيسَىٰ	وَإِذْ قَالَ اللَّهُ
to the people	(did) you say?	(of) Mary	son	O Jesus	and (remember) when Allah said
قَالَ سُبْحَانَكَ	مِن دُونِ اللَّهِ	وَأُمِّي	إِلَهَيْنِ	أُتَّخِذُونِي	
he will say Glory be to You	besides Allah	(as) two gods	and my mother	take me	
قُلْتُهُ،	إِنْ كُنْتُ	بِحَقٍّ	لَيْسَ لِي	مَا	مَا يَكُونُ
said it	if I had	any right	I had not	what	it was not
				ثَاتٍ لِّقَوْلِي	
				لِي	
				أَنْ أَقُولَ	
				لِي	
				فَإِنْ كُنْتُ	
				قُلْتُهُ،	

فَقَدْ عَلِمْتَهُ	تَعْلَمُ مَا	فِي نَفْسِي	وَلَا أَعْلَمُ
then surely You would have known it	You know what	(is) in my soul	and I (do) not know
مَا فِي	نَفْسِكَ	إِنَّكَ	أَنْتَ
what (is) in	Your Soul	indeed [You]	You
		عَلَّمَ الْغُيُوبِ	(are) All-Knower (of) the hidden things

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَادُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ۖ إِنَّ تَعَذُّبَهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾

117. "Never did I say to them aught except what You (Allāh) did command me to say: 'Worship Allāh, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world). 118. "If You punish them, they are Your slaves, and if You forgive them, verily, You, only You are the All-Mighty, the All-Wise."

مَا قُلْتُ	لَهُمْ	إِلَّا مَا	أَمَرْتَنِي	بِهِ	أَنْ أَعْبُدُوا اللَّهَ
I (did) not say	to them	except what	You commanded me	[of it]	that you worship Allah
رَبِّي	وَرَبَّكُمْ	وَكُنْتُ	عَلَيْهِمْ	شَهِيدًا	مَادُمْتُ
my Lord	and your Lord	and I was	over them	a witness	till I remained
فَلَمَّا	تَوَفَّيْتَنِي	كُنْتُ	أَنْتَ	الرَّقِيبَ	عَلَيْهِمْ
but when	You recalled me	You were	[You]	the Watcher	over them
وَأَنْتَ	وَأَنْتَ	وَأَنْتَ	وَأَنْتَ	وَأَنْتَ	وَأَنْتَ
and You	over them	the Watcher	[You]	You were	You recalled me
عَلَى كُلِّ شَيْءٍ	شَهِيدٌ	إِنْ تَعَذَّبْهُمْ	فَإِنَّهُمْ	عِبَادُكَ	
thing over every	(are) a Witness	if You punish them	then verily they	(are) Your slaves	
وَإِنْ تَغْفِرَ لَهُمْ	فَإِنَّكَ	أَنْتَ الْعَزِيزُ	الْحَكِيمُ		
and if You forgive	then verily You	[You] (are) the All-Mighty	the All-Wise		

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١١٩﴾ لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢٠﴾

119. Allāh will say: "This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) – they shall abide therein forever. Allāh is pleased with them and they with Him. That is the great success (Paradise). 120. To Allāh belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do all things.

قَالَ اللَّهُ	هَذَا	يَوْمٌ	يَنْفَعُ الصَّادِقِينَ	صَدَقْتُمْ	لَهُمْ
Allah said	this	Day	the truthful shall profit	(from) their truth	for them
جَنَّاتٌ	تَجْرِي مِنْ تَحْتِهَا	الْأَنْهَارُ	خَالِدِينَ	فِيهَا	أَبَدًا
(are) Gardens	flowing under them	the rivers	they (will) abide	in it	forever
رَضِيَ اللَّهُ عَنْهُمْ	وَرَضُوا	عَنْهُ	ذَلِكَ	الْفَوْزُ	
Allah is pleased with them	and they are pleased	with Him	that	(is) the success	
الْعَظِيمُ	لِلَّهِ مُلْكُ	السَّمَوَاتِ	وَالْأَرْضِ	وَمَا	
great	for Allah (is the) dominion	(of) the heavens	and the earth	and what	
فِيهِنَّ	وَهُوَ	عَلَى كُلِّ	شَيْءٍ	قَدِيرٌ	
(is) in them	and He	over every	thing	(is) All-Powerful	

سُورَةُ الْأَنْعَامِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ﴿١﴾ هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ ﴿٢﴾ وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٣﴾ وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤﴾